



The Improvement Era

June 1959

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A



Tom Hollyman took our photograph three days out of Vancouver. You can also sail from Los Angeles or San Francisco.

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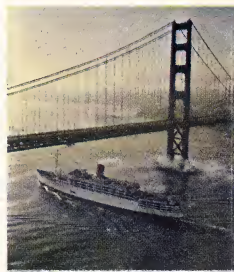
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Exploring the Universe

by Dr. Franklin S. Harris, Jr.

Milk

The ancient Greeks shrank from drinking cow's milk, which was considered unwholesome. From the time of Homer milk and cheese were mainly from ewes and goats.

Trapdoor Spiders

Some of the trapdoor spiders are so clever at camouflage that when they dig holes and fix a trapdoor on the top of the hole with a hinge they plant live moss on the top of the door.



Cool Electric Currents

An interesting and important new application is being made of electric current for cooling. The effect was discovered by Peltier in 1834 that when an electric current flows through a junction of two different metals there is either a heating or cooling depending on the direction of the current. Future satellites may be cooled using solar batteries and this effect.

They Like Company

The common convergent ladybird beetles (*Hippodamia convergens*) of the western mountains in the United States gather into large clumps several inches deep in a few locations where they spend the winter.

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Contents for June 1959

Volume 62, Number 6

Church Features

General Conference Section:	402
The Editor's Page: To Hold the Priesthood, <i>President David O. McKay</i>	406
Your Question: What Is a Testimony? <i>President Joseph Fielding Smith</i>	408
Just Another Book?—Part II, <i>Hugh Nibley</i>	412
The Church Moves On, 404; Melchizedek Priesthood: A Program of Service, 418; The Pre-siding Bishopric's Page, 420.	

Official organ of the Priesthood Quorums, Mutual Improvement Associations, Ward Teachers, Music Committee, Department of Education, and other agencies of the Church of Jesus Christ of Latter-day Saints.

Special Features

The Gentleman Bronco (So That's What Boys Are Made Of—X) <i>W. Cleon Skousen</i>	414
President Stephen L. Richards, <i>Gordon B. Hinckley</i>	416
The Spoken Word from Temple Square, <i>Richard L. Evans</i>	492, 496, 498, 502
Exploring the Universe, Franklin S. Harris, Jr., 393; These Times: <i>Hawaii</i> , G. Homer Durham, 396; Letters and Reports, 398.	
Today's Family: <i>Florence B. Pinnock</i>	
Recipes from "Out of this World"	494
Bride's Corner	499
The Last Word	504

ART AND PHOTO CREDITS

Cover: Gaell Lindstrom
John Davenport, 393
Harold M. Lambert, 396
Ed Marvon, 410
Dave Burton, 412, 413
Max Tharpe, 413
H. Armstrong Roberts, 418
Jeanne Lindorff, 420
Dale Bryner, 422-480
Ed Marvon and Ralph Reynolds, 494

Stories, Poetry

Angel Material, <i>Norah Eddington</i>	410
Poetry	402, 481, 482, 483, 484, 486, 500

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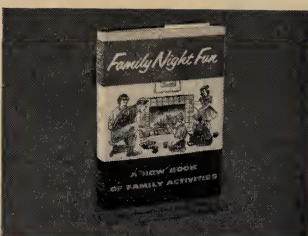
THE COVER:

Yucca in glorious blossom in southern Utah. The full-color photography is by Gaell Lindstrom, a faculty member at Utah State University, Logan.



1. FAMILY NIGHT FUN MONROE AND SHIRLEY PAXMAN

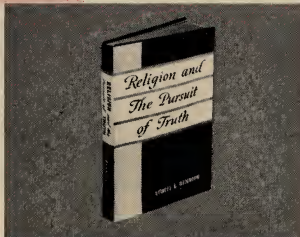
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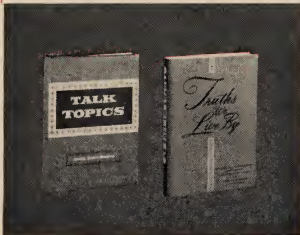
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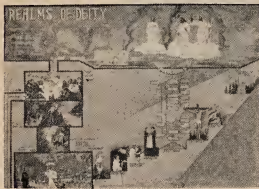
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These Times



HAWAII:

*the fiftieth state
of the American Union*

by G. Homer Durham
Vice President, University of Utah

The figure "50" is significant. In the book of Leviticus the fiftieth year is designated as a year of "jubilee." In 1880 President John Taylor of the Church of Jesus Christ of Latter-day Saints designated that year, the fiftieth anniversary of the Church's founding, as a year of jubilee.

Americans, taking the long view, may well envision the admission of Hawaii, the fiftieth state to enter the American Union, as an event warranting jubilation. A recent comment in the *Courier* stated, "The men of our time have been constantly preoccupied with the problem of confronting Eastern and Western cultural values and of finding a basis for further understanding between the peoples of these two parts of the world."

More than any other place within the purview of American cultural experience, East and West meet in Hawaii. Hawaii is a demonstration that the Americans, whose social, political, and economic institutions have grown out of Anglo-European value systems, can accommodate

themselves to the peoples, races, ideals, values, and experiences of the great Pacific-Asiatic world.

Some may view with misgivings the admission of Hawaii on precisely these grounds. Indeed, in the debate since 1903, when Hawaii first knocked at the door, such considerations have occupied many minds. By this time, however, the experience of many in Hawaii, including those making tourist trips, business associations, religious ties, all manner of things, appear to have completely demonstrated the soundness of the basic religious proposition that all men are children of the same Father; that all men may find ways to peaceful living together, given the right attitudes, the proper laws, and the will to do so.

Early in 1958 Salt Lake City received a most distinguished visitor from the East. Sir Sarvepalli Radhakrishnan, vice-president of India, visited the city, called on Church leaders, and addressed a distinguished group at the University of Utah. This distinguished scholar, perhaps (Continued on page 400)



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Letters and Reports



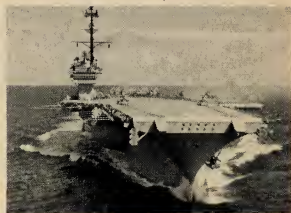
SEAFARING
SAINTS

What is probably the largest Latter-day Saint group aboard any ship in the United States Navy are the fifty men from the ship's company and squadron personnel aboard the U.S.S. *Ranger* (CVA-61). The group was formally organized in Hawaii under the direction of the mission president, President Harry V. Brooks, and Elder Sterling W. Sill, Assistant to the Council of the Twelve.

Among the twenty-five active members of the group is the executive officer of the ship, Commander Heber J. Badger, group instructor. At present the group holds Sacrament meeting on Sunday morning and are organizing a priesthood meeting and one for several investigators who have shown an interest.

Pictured are, rear row, left to right, J. L. Smith; P. K. Cain; Commander H. J. Badger; S. K. Kirkham, second counselor; R. W. Groggett, secretary; N. B. Giles, group leader; J. F. Brown, first counselor; and L. G. Brooks. Seated are H. M. Dadigan; F. S. Welch; D. T. Hargraves; J. Lockyer; R. L. Sowby; J. D. Lakely; J. W. Higgins; C. L. Empey. On the floor are D. J. Skinner; L. W. Nelsen; B. Wood; and J. B. Waddle.

The U.S.S. *Ranger* is one of the world's most modern and latest aircraft carriers



carrying a crew of approximately 3,500 and over one hundred jet aircraft.

Dear Editors:

I'd like to congratulate you on the especially attractive appearance of the April issue of the Era. The editorial features and pictures on the various Church building projects make an outstanding subject, and also give a very pleasant change of pace from some of the more doctrinal and other articles which you have been running recently. The illustrations and general editorial balance seemed especially good to me this time, continuing the fine job you are doing on this publication.

Very sincerely,
C. Robert Ruff

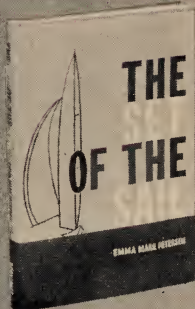
NEW !

The Set of the Sail

by EMMA MARR PETERSEN

Here is another fascinating story for teenagers from the pen of Emma Marr Petersen, a master story teller for the youth of the Church. *Set of the Sail* is an exciting novel of romance and intrigue centered around a boy and his sister who got in with the wrong crowd. Parents will want their children to read this highly interesting story for the clear explanation of Church doctrine that is interwoven throughout. Teaches a strong moral.

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SUNDAY SCHOOL
CLASS SOCIAL

Students of course No. 9, "Leaders of the Scriptures," of the Seattle 6th Ward, Seattle, Washington, held a social at the home of class teacher, Sister Erna Henderson. Movies were shown on the explorations to the Arctic and Antarctic circles. After refreshments the class were guests aboard the U.S.S. *Burton Island*, a Navy ice breaker. Pictured, left to right, are Carol Martenson, Karen Rowe, Tamzan Malmberg, Marion Glick, Marelan Butler, Karlene Redford, Sister Erna Henderson, Dianne Tew, Gereld Hawks. Front row, left to right, are Allen Kenneth Ogles, Jeff Brown, Alan Pargeter, and Gary Avery.

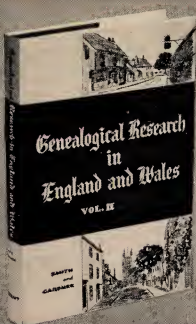
NEW !

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by FRANK SMITH and DAVID E. GARDNER

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On page 349 of the May issue of the Era, "Peter Whitner's Log House" appeared. The first sentence should read: "The abstract of title" of the Harris Home, also the home of the Prophet's father, shows the names of the owners and the prices they paid after it was obtained from the government four years before the death of George Washington, the "Father of our Country."



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Iceland

Dear Editors,

I am on an isolated and desolate radar outpost in northeastern Iceland. I have been receiving *The Improvement Era* quite regularly since I have been here. The US mail arrives about once a week; sometimes not that often. That is when my *Improvement Era* serves me best. During the long hours I read it with great interest.

During November and December our mail did not come for forty-three days, and in that time I read the *Era* three or four times while I was waiting for another. Please keep them coming to me, for I have made them a part of my daily life.

Sincerely,

/s/ Paul T. Larsen

Denver, Colorado

I would like to take this opportunity to thank you for the enjoyment which this excellent publication gives to my family and me each month. It seems that it improves with each issue. I would have a hard time trying to choose one part or article in the *Era* which I liked best, and I would also have a very hard time suggesting a way to improve it. We are completely satisfied with it.

Sincerely,

Vernon K. Sessions

These Times

(Continued) the foremost living philosopher, for many years a professor at Oxford University, has recently written:

"The days of cultural tribalism are over; we no more have separate cultural universes. East and West have come together, never to part again; and they must settle down in some kind of peaceful coexistence which will eventually grow into active, friendly co-operation. That is essential for the future of the world, the welfare of the world itself."

This idealism involves many problems. In the same way, the "idealism" of Paul's statement that God "... hath made of one blood all nations ..." (Acts 17:26) raises many difficulties in our day-to-day relations. However, Hawaii stands as a working laboratory; a working model of intercultural, interracial relations—and is succeeding under the Stars and Stripes.

The admission of Hawaii into the American Union at this time constitutes a vital force in foreign policy and international affairs. The peoples of Asia and Africa, seeking self-realization, self-determination, and a better life, will be able by this action to see more clearly the true feeling of Americans; that we wish to be the friends of all men. So, welcome, Hawaii, fiftieth state of the American Union in these times!

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April Conference Index

Speakers

Benson, Ezra Taft	456	McKay, David O.	422, 423, 478
Brown, Hugh B.	468	Morris, George Q.	464
Buehner, Carl W.	442	Moyle, Henry D.	460
Christiansen, ElRay L.	434	Petersen, Mark E.	460
Clark, J. Reuben, Jr.	428	Richards, LeGrand	438
Critchlow, William J., Jr.	456	Richards, Stephen L.	426
Dyer, Alvin R.	472	Romney, Marion G.	432
Evans, Richard L.	470	Sill, Sterling W.	448
Hanks, Marion D.	454	Smith, Eldred G.	462
Hinckley, Gordon B.	476	Smith, Joseph Fielding	430
Hunter, Milton R.	464	Sonne, Alma	438
Isaacson, Thorpe B.	450	Stapley, Delbert L.	466
Ivins, Antoine R.	430	Taylor, Henry D.	446
Kimball, Spencer W.	440	Tuttle, A. Theodore	458
Lee, Harold B.	452	Wirthlin, Joseph L.	436
Longden, John	444	Young, Levi Edgar	442
McConkie, Bruce R.	474	Young, S. Dilworth	448

Subjects

Authority	444, 460	Missionaries	438, 476, 478
Book of Mormon	438, 464	Palestine	464
Christianity	426	Prayer	454
Covenants	466	Priesthood	426, 430
Culture	442	Psychology	452
Europe	434	Sabbath	436
Faith	430	Salvation	474
Freedom	460	Science	470
Genealogy	430, 462	South America	440
Godhead	448	Teaching	458
Gratitude	446	Television	450
Happiness	456	Temple Work	430
Jesus the Christ	428, 432, 440, 468	True Riches	438
Jews	464	Truth	452
Leadership	444, 460, 472	Ward Teaching	442
Liberty	460	Whisperings of the Spirit	448
Loyalty	430, 444, 460	Youth	423, 442, 448, 450, 456
Man	470	Zion	464

EAGLE-EYE VIEW

by Maude Rubin

Now harebells bloom and flax and shooting star.
Wild iris turns the pasture's green to blue,
And every hilltop wears a leafy crown.
New maple flares beside the creek; while far
Above the sun-warmed earth young eagles view
A quilted land, its squares of green and brown
All neatly featherstitched together
By zigzag fence and purple heather!

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The Church Moves On

March 1959

15 Elder Justin B. Lillywhite, formerly first counselor, sustained as president of Orange County (California) Stake, succeeding President John C. Dalton. President Lillywhite's counselors are Elders John H. Meyers and Rex N. Terry. Released with President Dalton was his second counselor, Elder Gerald L. Ericksen.

Elder Wilford J. Dredge sustained as president of Idaho Stake with Elders Robert W. Hubbard and Ross D. Redford as counselors. They succeed President Herbert K. Whitworth and his counselors, Elders A. Wilder Hatch and Roland R. Allen.

Elder Ira B. Sharp, second counselor in the Bonneville (Salt Lake City) Stake presidency, sustained as first counselor to President Frank B. Bowers, succeeding Elder Gerald G. Smith who has recently been called as mission president of the Eastern States Mission. Elder Ferdinand E. Peterson sustained as second counselor in this stake presidency.

Elder Floyd W. Labrum sustained as second counselor in the Roosevelt (Utah) Stake presidency, succeeding Elder Elmo Dwain Buchanan. President Ezra J. Nixon is president of the stake. His first counselor is Elder Paul Murphy.

16 Thirty-two teams began play in the annual all-Church junior basketball tournament. As in previous years, scene of the tournament was the campus of the Utah State University, Logan.

17 This day marked the 117th anniversary of the founding of the Relief Society by the Prophet Joseph Smith in Nauvoo. Relief Societies throughout the Church have had appropriate services this week and month in honor of the event.

21 Emerson Ward of Salt Lake City won the fifth annual all-Church junior basketball tournament by defeating South Jordan Second (Salt Lake County) Ward, 57-35. Monument Park First (Salt Lake City) placed third by defeating the seventh-placing St. George Sixth (Utah) by a score of 50 to 32. Glendale West (California) defeated Farmington First (New Mexico) 58 to 26, placing fourth and eighth; Douglas of Salt Lake City won over Holladay Seventh (Salt Lake County) by 36 to 32, placing fifth and ninth; Richland First (Washington) placed sixth by winning over Moroni East (Utah), 64-55, the Moroni team placing tenth. Juarez Ward of Mexico won the sportsmanship trophy. Leonard Lynn of Farmington First Ward won the essay contest for writing on the subject "What Junior M Men Basketball Means to Me."

(Continued on page 486)



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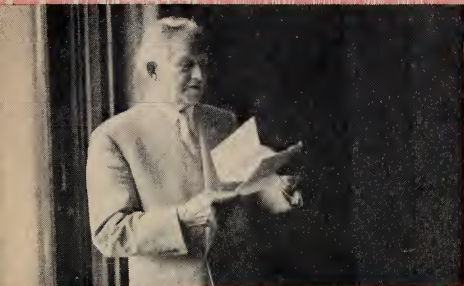
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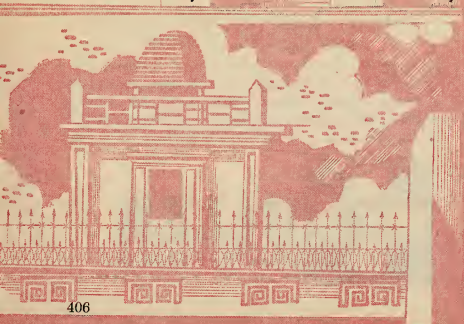
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To hold the Priesthood

by President David O. McKay



The Church of Jesus Christ of Latter-day Saints commemorates the one hundred and thirtieth anniversary of the restoration of the Melchizedek Priesthood this month.

Whenever the priesthood is delegated to man, it is conferred upon him not as a personal distinction, although it becomes such as he honors it, but as authority to represent Deity and an obligation to assist the Lord in bringing to pass the immortality and eternal life of man.

Brethren, to hold the priesthood of God by divine authority is one of the greatest gifts that can come to a man, and worthiness is of first importance. Honor the priesthood by a clean body, clean mind, and a willingness to serve your fellow men.

The very essence of priesthood is eternal. As it finds expression in life, it manifests power. We can conceive of the power of the priesthood as being potentially existent as an impounded reservoir of water. Such power becomes dynamic and productive of good only when the liberated force becomes active in valleys, fields, gardens, and happy homes; so the principle of power is manifested only as it becomes active in the lives of men, turning their hearts and desires toward God, and prompting service to their fellow men.

He is greatly blessed who feels the responsibility of representing Deity. He should feel it to such an extent that he should be conscious of his actions and words under all conditions. No man who holds that priesthood should treat his wife disrespectfully. No man who holds that priesthood should fail to ask the blessings on his food and kneel with his children and ask for God's guidance. A home is transformed because a man holds and honors the priesthood. We are not to use it dictatorily. One of the most beautiful lessons in pedagogy or psychology and government is a revelation of the Lord to the Prophet Joseph Smith, which states:

"That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled

only upon the principles of righteousness.

"That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man. . . .

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—

"Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy"; (D&C 121:36-37; 41-43.)

Strictly speaking, priesthood as delegated power is an individual acquirement. However, by divine decree men who are appointed to serve in particular offices in the priesthood unite in quorums. The very existence of such groups established by divine authorization proclaims our dependence upon one another, the indispensable need of mutual help and assistance. We are, by divine right, social beings.

Our lives are wrapped up with the lives of others. We are happiest as we contribute to the lives of others. I say that because the priesthood you hold means that you are to serve others. You represent God in the field to which you are assigned. Thus this power finds expression through groups as well as individuals. The quorum is the opportunity for men of like aspirations to know, to love, and to aid one another.

For a quorum to function, there must be a Church organization. In the history of God's dealings with men, individual prophets have held the Holy Priesthood, at times when there was no regularly organized

Church on the earth, but never under such a condition has there been a quorum of priesthood organized. The Church, therefore, is the means through which the authority of the priesthood can be properly exercised and administered. Whenever the full authority of the priesthood is upon the earth, a Church organization must be maintained. Contrariwise, there can be no true Church without the divine authority of the Holy Priesthood. The future and permanency of the Lord's work here on earth is assured so long as the bearers of the priesthood will keep in mind the great mission of the Church.

Let us realize that we are members of the greatest fraternity, the greatest brotherhood—the brotherhood of Christ—in all the world, and do our best each day—all day—to maintain the standards of these quorums.

The organization of the Church is so perfect that every man within the Church can find something to do; and thereon depends the advancement of his spiritual welfare. He has a chance to work in the Church of Jesus Christ, no matter how young a boy or how old a man. Now, think what that means. You go over, in your minds, the organizations as revealed to us in this dispensation. Go first from the First Presidency, down through the twelve, the high priests, the seventy, elders, priests, teachers, and deacons, all that line of priesthood! See that mighty army of men, ready to do—what? Called upon to do what? To work for the Lord. What does it mean? It means work; work means knowledge; knowledge means eternal life.

Let us live honest, sincere lives. Let us be honest with ourselves, honest with our brethren, honest with our family, honest with men with whom we deal, always honest, for eyes are upon us, and the foundation of all character rests upon the principle of honesty and sincerity.

"For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it." (Matt. 16:25.)

Every man who holds the priesthood builds on that foundation.

What is a Testimony?

Your Question

President Joseph Field
47 East South Temple
Salt Lake City
Answered by
Joseph Fielding Smith
President of the Council of the Twelve
Dear Brother and Sister

Question:

"Will you kindly tell me what is a testimony of the gospel, and what must one do to obtain one?"

Answer:

According to the dictionary, a testimony is a "Statement or affirmation of a fact, as before a court; evidence, proof."

Witnesses give testimony before a court, and on the credibility of the witness, judgment is given. A testimony may come through the senses of hearing, seeing, or feeling. In relation to the gospel, a testimony is a revelation to the individual who earnestly seeks one by prayer, study, and faith. It is the impression or speaking of the Holy Ghost to the soul in a convincing, positive manner. It is something which is far more penetrating than impressions from any other source, but it cannot fully be described.

Moroni, when closing his record, or history of the Nephite nation, as contained in the Book of Mormon, instructs each individual who is fortunate enough to read the Book of Mormon, in these positive words:

"And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

"And by the power of the Holy Ghost ye may know the truth of all things."¹

However it should be kept in mind that the person seeking for this knowledge will not have the privilege of repeated manifestations. He is not entitled to

¹Moroni 10:4-5.

the continual guidance of the Holy Ghost. The Lord will reveal the truth once; then when this testimony has been given, the person should accept the truth and receive the gospel by baptism and the laying on of hands for the gift of the Holy Ghost. The Lord said the world could not receive this Spirit² although an initial manifestation is given to every earnest seeker for the truth. Cornelius received a manifestation in strict conformity to the instruction given by Moroni, and had he turned away there would have been no further light or direction for him. The Spirit of the Lord will not argue with men, nor abide in them, except they yield obedience to the Lord's commandments.

It is the duty of each member of the Church to live humbly, sincerely, and in strict obedience to the commandments that have been given. If this is done, a man will know the truth. Evidently there are many members of the Church who have not received a testimony simply because they do not make their lives conform to the requirements of the gospel. The Spirit of the Lord cannot dwell in unclean tabernacles, and because of this the knowledge which is promised is not received. Then again, there are members of the Church who take no time to inform themselves by study and faith, and all such are without the inspiration which the faithful are promised. When this is the case, those who are guilty are easily deceived and are in danger of turning away to false doctrines and theories of men. The Lord has given us the key by which the truth may be known and error detected. Said he:

"My doctrine is not mine, but his that sent me.

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."³

Again he said:

"If ye continue in my word, then are ye my disciples indeed;

"And ye shall know the truth, and the truth shall make you free."⁴

So powerful can be the manifestations of the Holy Ghost, and the impressions be so indelibly impressed upon the righteous soul, that the Lord has pronounced the greatest of punishments upon those who, having once received the light which comes through the Holy Ghost, and then have turned away and denied his truth.

"Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men.

"And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."⁵

Both Peter and Paul have borne witness to the truth of this declaration. Peter said to the members of the Church:

"For, if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

"For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them."⁶

Paul's declaration is even more emphatic:

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

"And have tasted the good word of God, and the powers of the world to come,

"If they shall fall away, to renew them unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame."⁷

Therefore, I repeat, a testimony of the gospel is a convincing knowledge given by revelation to the individual who humbly seeks the truth. Its convincing power is so great that there can be no doubt left in the mind when the Spirit has spoken. It is the only way that a person can truly know that Jesus is the Christ and that his gospel is true. There are millions of people on the earth who believe that Jesus lived and died and that his work was for the salvation of souls; but unless they have complied with his commandments and have accepted his truth as it has been restored, they do not know and cannot know the full significance of his mission and its benefits to mankind. Only through humble repentance and submission to the plan of salvation can this be made known. The way is open to all if they will receive his truth and accept his ordinances and abide faithfully in them.

³John 14:17.
⁴*Ibid.*, 7:16-17.
⁵*Ibid.*, 8:31-32.

⁶Matt. 12:31-32.
⁷II Peter 2:20-21.
⁸Hebrews 6:4-6.



ANGEL MATERIAL

by Nora Eddington

I climbed the fence and dropped warily down into the corral on the other side. It was raining, and I had to be very careful where I stepped so I wouldn't track all over Grandma's clean kitchen floor. By cutting through the corral, I could go directly from our back yard to Grandma's.

This was the nicest part of my day—when I walked into Grandma's kitchen, sniffed the wonderful odors of the delicious food she was cooking, and felt her soft, wrinkled cheek against my face as she kissed me.

Grandma lived in a little red frame house—or it had been red in days before I could remember. Years, sun, and weather had changed the color to a soft pink. The house was high in front and sloped towards the back—two rooms and a lean-to kitchen. But oh, the wonders of that house! Were I to acquire a mansion in this life, it could never compare to Grandma's three little rooms, so filled to overflowing with love, compassion, tenderness, kindness, laughter, and fun that to enter there was to be refreshed and renewed.

This day I stopped to run my fingers lovingly over

the initials, "A M A," carved on the side of the little red house. The letters, cut there by my mother years before, had never been filled in or painted over. Annie May Anderson, Grandma's little "Annie," died when I was just two years old. Those roughly carved initials made her a reality to me.

There was no red bathrobe over the glass portion of the kitchen door, so I walked right in. If the old robe hung over the door, it meant that Grandpa was having his bath in the tin tub behind the kitchen stove, and I would have to stay out until he was finished.

"*Nej men, Nora!*" Grandma said to me, slapping her knee with one hand and rolling the "r" delightfully. Grandma always said that when I came in. "*Nej men, Nora!*" As if I were a very rare visitor and entitled to all the honor and attention a rare visit occasioned! The fact that my visits numbered almost 365 a year didn't bother Grandma.

Today she was cooking "sugar nuts" as she called them—little nut-sized pieces of dough that she fried in deep fat and rolled in sugar. I have often thought that some enterprising confectioner could make a for-



tune if he would commercialize on Grandma's "sugar nuts."

Then began my recital of all the things that had happened since my last visit, with each little item receiving as much rapt attention and exclamation from Grandma as my young heart could desire.

With my childish troubles shared and my apron pocket filled with sugar nuts, I was ready to face the world head high and unafraid.

Today there was "sweet soup" to be delivered to a neighbor up the street who was "feeling poorly." There was a loaf of freshly baked bread to be taken to Sister Merrill who had broken her ankle, and a dozen soft flannel diapers for a new baby in the next block. For everyone was Grandma's "special" friend, and she never forgot her friends.

Grandma came to America from Denmark at the age of sixteen, a convert to the Church. Lonely and unable to speak English, she met and married a man from her native city. Grandpa Anderson was thirty years older than his bride. After fathering six daughters and three sons, he died, leaving Grandma to raise the children as best she could.

Since her only skill was homemaking, Grandma turned to that as a means of livelihood for her family. She became the laundress for several well-to-do families; she cooked, cleaned, tended the sick. This was not menial labor the way Grandma did it. It was glorious service, done with such cheer and unfeigned love that she gained the affection of all whom she served.

When Henry Kelsey, a neighboring widower, came courting Grandma, her children teased her unmercifully. Henry was a meek, soft-spoken man of medium stature. He wore a thick mustache that turned down at the corners and almost completely covered his upper lip. As a child I was fascinated watching him sip his "Brigham tea." The mustache always seemed to be in the cup, and he would wipe it carefully with his free hand after each swallow.

No amount of teasing daunted Henry. They married and were the most devoted couple I have ever known. Henry's business was horse trading, and Grandma often fondly remarked that "Henry never got the best of a bargain." They knew poverty all of their lives, but I

(Continued on page 480)

Just Another

by Hugh Nibley Contributing Editor

1860's

While American passions had full play in other directions in the 1860's, England carried on the great tradition of anti-Mormon raillery. "Although it is not generally a Christian duty to speak ill of anyone, especially after he has gone to answer for himself before his Judge," wrote a venerable vicar in a long dissertation on Joseph Smith, "yet in the case of a deceiver, whose lying doctrines have perverted thousands from the right way, the ordinary course of duty is reversed."³³ For Smith alone the otherwise universal law of Christian charity is suspended. Another English divine describes Mormonism as "the great masterpiece of Satan, in these last days, embracing every possible principle of antagonism to the word of God, whilst unblushingly parading itself as the purest form of Christianity extant."³⁴ Yet the same man "thoroughly endorses" the statement of an American clergyman: "I have never yet conversed with a lay Mormon whom I believed to be a hypocrite. Their whole soul seems launched upon their infatuation, and for it they readily leave home and property. . . . What churchmen and churchwomen such people would make—humble although they are—if they were correctly informed and judiciously controlled!"³⁴

1870's

"The Mormons are beginning to realize," C. H. Brigham reported in 1870, "that their system has no sympathy outside of their own community, that the civilized world is against them, and that they are classed with Pariahs and lepers. . . . The gracious doctor who praises them from their platform holds them up to scorn and horror in the pages of his book."³⁵ As if the Mormons had not had reason before 1870 to know that! The "Mormon Problem"

according to this authority, is the challenge of the question: "What is to become of this people? . . . Can this small body of insolent religionists defy much longer the will and force of the American nation? Can this blot on the civilization of the nineteenth century be longer tolerated?"³⁵

An interesting editorial in *Scribner's*, 1877, noted that the treatment of the Mormons "is the sole apparent exception to the American rule of universal toleration. . . . The only church born in the country, with American prophets and apostles . . . has passed through what its own historians call 'ten general persecutions.'

"Here is a suggestive record: The Latter Day Saints have settled in twelve different places in the United States, and have invariably become embroiled with their neighbors unless the latter abandoned the vicinity *en masse*. In New York, while the church was yet confined to two families, they kept three townships in an uproar with quarrels and lawsuits, and sixty neighbors of the Prophet united in a deposition that they would not believe him or any of his party on oath."

Here there can be no question of the threat of growing political or economic power. Polygamy? our editor asks: "But the record excludes that idea; the Mormons had more trouble with the world before they adopted polygamy than since." At a loss for an explanation, he must seek it in "something peculiar to Mormonism that takes it out of the sphere of religion."³⁶ Here he entirely forgets that as the persecution was uniform, so the explanation for it is uniform in every decade. Economic, political, social, and geographical circumstances changed rapidly, but the attacks did not change—the two unchanging factors in the picture are the persecutions and the religious teaching of the Mormons, and the persecution is always explicitly leveled at the teaching.

Book?

PART TWO

1880's

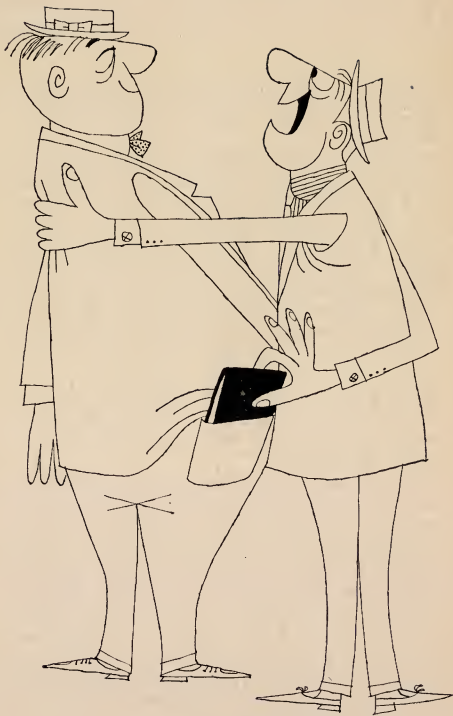
The "gracious doctor" referred to above was T. deWitt Talmage, whose sermons, delivered from his huge Brooklyn Tabernacle were the most widely syndicated in the country. When deWitt Talmage spoke, all America listened and approved. And he called for nothing less than an extermination of the Mormons:

"O good people of the United States . . . I have to tell you that unless we destroy Mormonism, Mormonism will destroy us. . . . Every day as a nation we consent to Mormonism we are defying the hail and the lightning . . . and the earthquake of an incensed God."

It made no difference that the Mormons seemed to be very nice people—"I never addressed a more genial audience in my life . . ."—the whole thing had to go, if necessary "by howitzer and bombshell, and bullets and cannon-ball. If a gang of thieves should squat on a territory and make thievery a religion how long would the United States government stand for it?"³⁷

All through the eighties eminent ministers echoed these sentiments. Mormonism was "an evil, peculiar, enormous, and prophetic of untold disaster. . . ."³⁸ "It is acknowledged to be the Great Modern Abomination, the most pernicious heresy of this century. . . . Throughout the whole land it is universally despised and execrated; and if popular odium could extinguish it, it would speedily be sunk in the slimy depths of the Great Salt Lake."³⁹ In 1889 the Reverend J. P. Newman meditated and commented on the impossibility of ever assimilating the Mormons into civilized society.

"We prophesied that it would be short-lived; we esteemed it as a standing joke. . . . Then it was said that the evil would (Continued on page 501)



The genial and forced camaraderie of some of the present-day critics of Mormonism is that of the man who finds it easier to pick your pocket by affectionately locking arms with you than by hitting you over the head.

The Gentleman Bronco

(Behavior Patterns and Problems of Age 18)

by W. Cleon Skousen
Chief of Police, Salt Lake City

"Smooth" is the word for age 18. Smooth like a slumbering volcano! There are two sides to this boy of 18.

Junior's parents have noticed that since he was graduated from high school, he seems so much more like an adult. He seems to recognize that he is building a world of his own—and that his planet is about to sweep out into orbit. Junior feels his parents already know "it's about time." He observes how they talk to him as if he were an equal. They discuss serious family problems in front of him; even ask for his suggestions, sometimes. They seem to take for granted that from now on he will be working out his own ideas most of the time, earning his own money, planning his own time, and setting up a variety of social projects with one or more close friends. Somehow or other they don't seem to worry as much about him as they used to.

This, of course, is the picture for a "gentleman" 18-year-old. However, a few boys will still be manifesting more of the bronco side. The bronco 18-year-old sometimes acts as if the rules of life were a saddle that somebody threw on his back when he wasn't looking and then cinched it up quickly before he recovered from the shock. To show his resentment he bucks, squeals, shouts, and pouts. His mother and dad will have to do a little corral work with Junior to get him accustomed to the fact that he is a little behind in his personality development. But we will say more about this in a moment.

In most cases parents can start taking off a little pressure now that Junior is 18. First, however, it is good for the parents to remember that his age involves the tides of life which churn up a lot of big breakers to bowl a boy over. From Junior's point of

view the future prospect is disquieting. People are beginning to expect an awful lot of him. He has to make so many decisions—like choosing friends, for example. Without even trying he can get messed up with the wrong gang. Girls are a problem, too. Then there's his job—shall he give up the part-time job of his high school days and look for a man's job, or shall he go to college or enlist in the service. And what about a car?

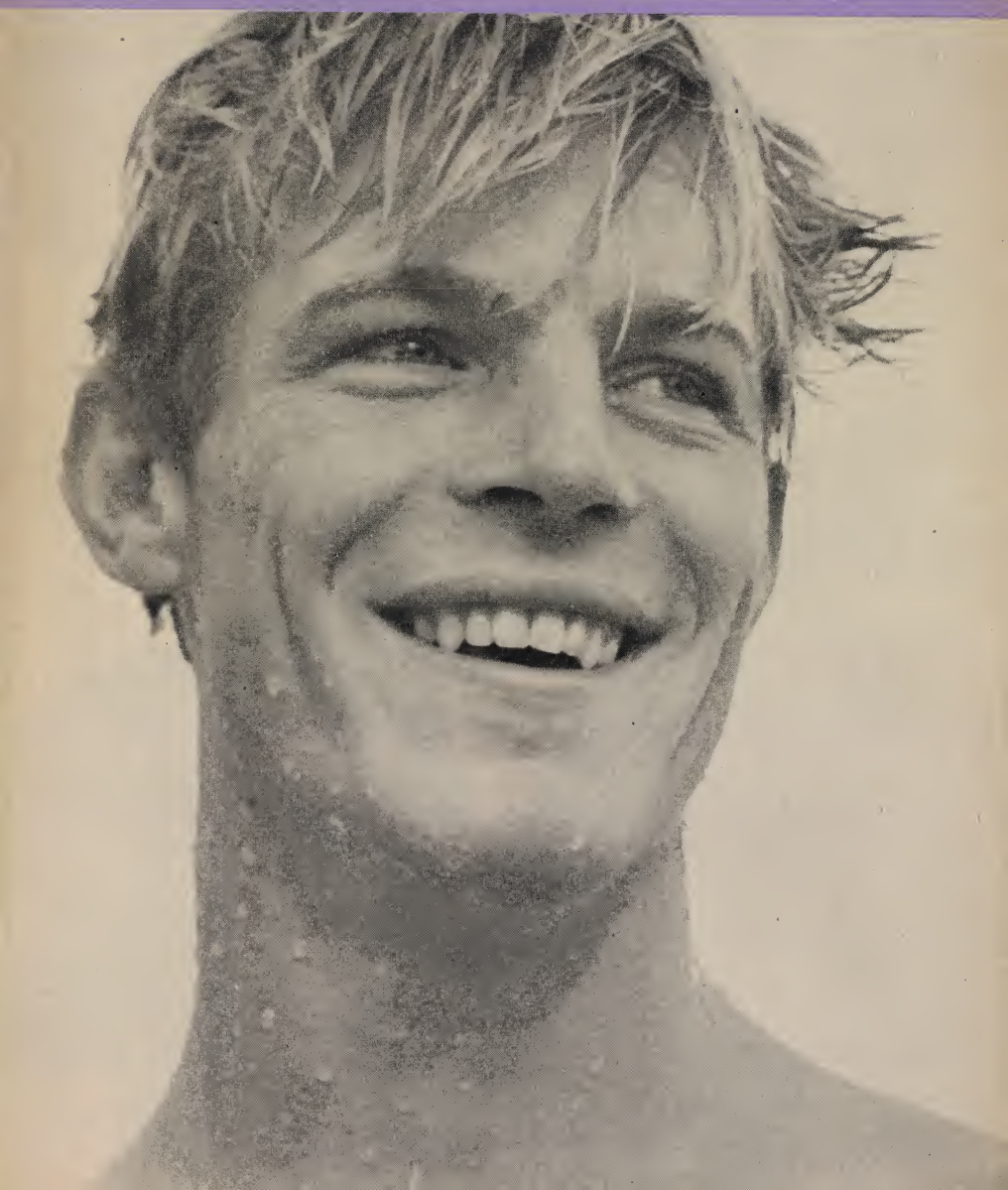
Junior can literally feel himself slipping away from the moorings of home, and he can also feel himself losing the old sense of security when he was "just one of the family." Mother Nature whispers to him that everything is going to work out all right, but in the dark hours of the night Junior sometimes gets a sinking feeling in his solar plexus. "Gee, life is tough!" he hears himself saying.

Portrait of an 18-Year-Old

On the surface an 18-year-old is the epitomé of independence and self-confidence. His physical bearing is impressive—strong, co-ordinated, muscular. Although his endurance quotient is shallow, time will take care of that as it takes care of so many things.

Mentally, he is alert, analytical, and capable of many of the subtle insights which characterize mature adults. He is fairly shrewd and isn't easily fooled. Whether he takes a job, enrolls in college, or enters the service, he becomes aware of new intellectual powers which are often surprising, even to him. Occasionally, he finds himself saying some rather clever things, and quite often he is greatly impressed by his obvious ability to do many things "as well as a grown man."

The special genius of (Continued on page 481)





President Stephen L Richards

1879 - 1959

by Gordon B. Hinckley

Assistant to the Council of the Twelve

Death came to President Stephen L. Richards on Tuesday, May 19, 1959. The previous day he had worked until after five o'clock on problems of the far-flung missions of the Church. At 7:30 Tuesday morning he was to have attended the meeting at which missionary assignments are made, a meeting which he had attended regularly over a period of many years. But earlier that morning he had been taken ill. His doctor ordered him to the hospital. There he passed away at 7:55 a.m. He was seventy-nine years of age. He would have celebrated his eightieth birthday on June 18.

Thus reads the chronicle of the quiet passing of a great man, a leader in Israel.

For forty-two years he had dedicated his life to the Church of Jesus Christ of Latter-day Saints as a member of the Council of the Twelve Apostles, and later as a Counselor in the First Presidency.

He was a man with a cause. That cause was the gospel of Jesus Christ and the building of the Lord's kingdom in the earth.

Few men have come into the general councils of the Church better equipped to assist in managing its affairs or more capable in promoting its welfare.

He said on one occasion, and that not in respect to himself: "The world supply of intelligence, goodness, and beauty is largely a matter of propagation." He was the beneficiary of a remarkable legacy. Of English ancestry, his paternal forebears were among the colonists who laid the foundations of the nation. The soil of New England, in which they planted their roots, gave strength to their bodies and nurture to their souls. Freedom they loved, and beauty, too. Cultivation of the mind, nourishment of the spirit, a sense of obligation to serve, thrift and productivity—these were all part of their nature.

Stephen L. Richards' grandfather was Dr. Willard Richards who read a copy of the Book of Mormon and was immediately convinced of its truth. He was baptized December 31, 1836 by Brigham Young. He became an apostle, secretary to the Prophet Joseph Smith, and Counselor to Brigham Young. He it was who offered to give his life for that of the Prophet in Carthage Jail on that fateful 27th of June 1844.

President Richards made reference to this at the time he was sustained as counselor to President McKay when he said: "I have often felt that the only reason for my being in the presiding councils of the Church is in the devotion of Willard Richards to the Prophet Joseph Smith. I believe there are councils on the other side. We have had testimonies of them, and while I cannot understand, I can believe that the Prophet, out of consideration for his friend, has had a voice in bringing me into the Council of the Twelve through President Joseph F. Smith, and also in that which has brought me to this position. I would like to be as true a friend to President David O. McKay as my grandfather was to the Prophet, and in some measure show to him my appreciation of his marvelous kindness to me."

President Richards was born June 18, 1879, in Mendon, Cache County, Utah. His father was Dr. Stephen Longstroth Richards. He was one of those dedicated physicians of the horse-and-buggy era so endearingly remembered in the traditions of pioneer America. President Richards doubtless inherited many of the qualities of his brilliant mind and his sympathetic spirit from his gifted father.

His mother was Emma Louise Stayner Richards, the daughter of Arthur Stayner, a pioneer of the western beet sugar industry. From her cultured nature came a spirit (Continued on page 488)



A Program of Service

What above all else does the Lord expect of those who bear his Holy Priesthood?

Is it not to keep this commandment: "... Thou shalt love the Lord thy God with all thy heart, with all thy might, mind, and strength; *and in the name of Jesus Christ thou shalt serve him?*" (D&C 59:5; italics added.)

Serving the Lord consists in keeping his commandments, in accepting the gospel, in obeying its laws,

and in working in the organizations of the Church. "If thou lovest me thou shalt serve me and keep all my commandments." (*Ibid.*, 42:29.)

"... *When ye are in the service of your fellow beings ye are only in the service of your God.* . . .

"... if ye should serve him with all your whole souls yet ye would be unprofitable servants." (Mosiah 2:17, 21; italics added.)

The great program of priesthood reactivation is a

"... several such house socials might be held in the same ward during the same week, with different groups in each social."

program of service—a program in which active brethren seek to take the full blessings of the gospel to their less active brethren; a program in which the inactive are invited and encouraged to accept an assignment in the Church and thus, in turn, to begin to give of themselves in service.

To gain a Church assignment for every adult brother in the stake is the first major goal of the priesthood reactivation program. Thereafter newly activated quorum members are to be led in paths of temporal and spiritual progression, are to be sealed to their families in the temple, are to be led to eternal life in the celestial world.

Quorum presidents know that through consultation with ward bishops they are able to get Church assignments for many of their members. But they also know that quorums, as such, must undertake many projects and engage in many activities as a means of opening the door to Church service to their members.

Among others, and by way of suggestion to quorum presidents, the following specific activities and projects might be undertaken:

1. Institute a well-planned social program in the quorum. Inasmuch as several of the quorum members will be working on a personal missionary approach program with inactive members, three or four such active brethren and their wives could well plan a house social to which they may invite the inactive men and their wives with whom they are working. Several such house socials might be held in the same ward during the same week, with different groups in each social. Within two or three weeks afterward, a quorum social might well be held, bringing in all those who had attended the house socials formerly. Co-ordinating socials in this way will make it easier for the inactive people to come to the quorum socials in the ward.

Softball, golf, bowling, horseshoe pitching, and hard ball games and leagues are excellent followed by socials in which wives of the brethren may join.

Active brethren assigned to inactive ones may issue invitations to movies, concerts, dances, plays, and other public events, encouraging young couples to go out together, each one paying his own way, but pro-

viding companionship and building up friendships nevertheless.

Fishing and hunting may be undertaken on a group basis by active and inactive quorum members going together, or even as couples.

Trips to national parks as summer vacations are sometimes organized by groups of people in one or two cars, or more, if couples wish to take their children along.

It is suggested that local officers use their ingenuity to make recreation an important and wholesome means of doing this missionary work with inactive members.

2. Fund-raising projects to assist the missionary program of the Church. It is suggested that local quorum officers study the possibilities for such projects in their own communities, inasmuch as various conditions and circumstances offer different types of opportunities.

A few projects successfully carried on by some quorums may be mentioned:

Making fence posts, by going into hills and cutting cedar posts with permission of proper authorities.

Selling Christmas trees.

Tearing down old houses on a commercial basis for a definite sum; sometimes materials may be obtained by the quorum for resale or for local use.

Raising animals on farms for subsequent sale. (Rabbits, calves, pigs, etc.)

Some quorums have built or remodeled houses for sale.

Some have made or repaired toys for sale at Christmas time.

Some have had cake or doughnut sales, where wives have made the cakes and the husbands have sold them.

Sale of flowers and plants on Memorial Day.

Candy sales have been conducted where on a social basis the brethren and their wives have joined together during an evening to make candy, and then have sold it in a quorum booth at a ward fair or bazaar.

Weed-killing projects have been undertaken commercially in some areas.

Brethren have used their farm equipment to do commercial plowing and leveling.

Tree planting projects have been successful.

Kindling wood projects have proved to be worthwhile, and projects to cut logs for fireplaces.

Furniture repair projects have been conducted in small communities on (Continued on page 484)

THE PRESIDING BISHOP'S PAGE



Ward Teaching Supplement

The world is full of beautiful and interesting things. We speak of seven wonders, but there are really millions. Man, an inquisitive creature, wants to learn of them all . . . the sculpture of Florence and the porcelain of China . . . the dramas of Shakespeare and the symphonies of Beethoven . . . the histories of nations and the habits of birds . . . languages and crafts, arts and sciences . . . a host of marvels, both natural and man-made, both physical and intangible.

It is of course impossible for any of us—even the most gifted—to learn everything about everything, or even everything about anything. We all must be selective, specialize, learn those things which will be of the most benefit or interest to us. Consciously or unconsciously, we set up criteria and weigh them, one against the other; this process determines what we learn, how much we learn and, ultimately, what kind of people we are.

Some forms of knowledge are of course more important than others. Of utmost importance to each of us is a knowledge of the gospel of Jesus Christ, that power of God unto salvation, for it affects the lives of each of us in a profoundly personal way.

If we are to be saved through the gospel, we must be familiar with it. Here, in a very real sense, knowledge is power and understanding salvation. We must understand its teachings and—even more important—we must know that it is true. We must seek and obtain a testimony of its divinity. To do this, we must supplement our study with faith, desire, prayer, and activity in the Church. If we do this, we have the promise that we shall obtain testimonies. This, then—a testimony of the gospel of Jesus Christ—is the knowledge of most worth.

Once we have this, everything else fits into place, and we need no longer worry about what activities and pursuits should claim our time and attention. The gospel itself becomes an absolute criterion, and we measure all things by the standards it sets. As long as we adhere to its teachings, we need not fear that we shall become as the contemporaries of Paul, “Ever learning, and never able to come to the knowledge of the truth.” (II Tim. 3:7.)

If we are wise, we will learn and grow until we die. For on that day we cease to do these things, we might as well be dead, for our value to the human family is at its end. We must learn many things; busy ourselves with various interests; become proficient, well-rounded, interested, and interesting individuals. But we must not, in our fervor to better ourselves, overlook that which would better us more than anything else—the gospel of Jesus Christ. It is just too important. “And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” (John 17:3.)



100% Five-Year Record

David D. Mellor, Fayette Ward, Gunnison (Utah) Stake, has had an exceptional attendance record while active in the Aaronic Priesthood.

Brother Mellor, recently ordained an elder, had a perfect mark during his last five years of Aaronic Priesthood work. His one hundred percent attendance figure includes priesthood meeting, Sacrament meeting, and Sunday School.

He is the son of former Bishop George Edwin Mellor of the Fayette Ward.



Aaron Called of God to Lead Aaronic Priesthood There are in the Church two priesthoods which are actually two divisions of one great priesthood. The greater is called Melchizedek, in honor of the great high priest who was a contemporary of Abraham. Before his time it was called the Holy Priesthood after the Order of the Son of God, but was changed to avoid too frequent repetition of the name of Deity. (See D&C 107.)

The Lesser Priesthood is called the Aaronic, and it includes the Levitical. It is with this priesthood that we, as Aaronic Priesthood bearers and workers, are particularly concerned. This is an appendage of the Higher Priesthood, and its chief functions and responsibilities have to do with the temporal affairs of the Church. The reason for this division of priesthood and authority becomes apparent if we trace the Priesthood of Aaron to its source.

Almost everyone knows a little about Aaron, if only that because of the peculiar spelling of his name he is at or near the front of every encyclopedia or other reference work or that there is a hard-hitting Milwaukee Braves outfielder by the same name. It is necessary that our understanding go beyond this. As bearers of and workers in the priesthood, we must have a knowledge of it if we are to use it properly. However, a great deal about Aaron we cannot learn, because the source material is extremely limited. It consists of the Bible and several other ancient documents, which are fragmentary, not always reliable and sometimes even contradictory.

Aaron was the son of Amram and Jochebed and the elder brother of Moses. He was a Levite and thus had special religious responsibilities in the tribal organization of ancient Israel. When Moses was called by the Lord to deliver the children of Israel from the bondage of the Egyptians, Aaron was called to accompany him as a witness. His special duty was to speak to Pharaoh and his court in behalf of Moses. Aaron was a gifted advocate, and even today an unusual facility of speech is referred to as "the gift of Aaron." (See Ex. 5:10-16.)

Aaron worked diligently and faithfully with his brother to lead the people from captivity. He was a good man, and received the special blessing of being able to accompany Moses, his (Aaron's) sons Nadab and Abihu and seventy of the elders of Israel up a mountain where they "saw the God of Israel. . ." (*Ibid.*, 24:9-11.)

Although basically a good man, Aaron made several mistakes, the best known of which is his part in the making of the golden calf in the absence of Moses. (See *ibid.*, 32.) This was not his only indiscretion. (See also Num. 12:1-12, 20:8-13.) Because of these errors he was forbidden to enter the land of Canaan. Of his personal life we do not know much more, except that he married a woman called Elisheba and had four sons: Nadab, Abihu, Eleazar, and Ithamar. He died on Mt. Hor at the age of 123, having atoned for his transgressions and having apparently returned to the good graces of his people and the Lord.

What makes Aaron so important, however, is not so much his life but the special call and authority that he received. He and his four sons were set at the head of the Levitical Priesthood. (Ex. 28:1-4, 29.) See—for an excellent commentary—Joseph Fielding Smith, (*Doctrines of Salvation*, Vol. III, pp. 92-94.)

The temporal functions of the Levites much resembled those of the bishoprics of today, and Aaron's position was analogous to that of Presiding Bishop. After his death Eleazar assumed direction of the Levitical Priesthood, both Nadab and Abihu having been slain because of disobedience. Because of the unbelief, shallowness and rebellion of the Israelites as a whole, the Melchizedek Priesthood was taken from them and bestowed thereafter only upon selected prophets until fully restored in the time of Jesus. After a while the Levites themselves became quite unruly, and the priesthood was subject to considerable abuse and corruption, and was periodically reformed by the prophets and other leaders. After the death of Christ and his apostles, the Lesser Priesthood was taken completely from the earth. It was (Continued on page 480)



General Conference Section

*Addresses delivered at the 129th Annual General Conference
April 4, 5, and 6, 1959.*

THE CHURCH ANNIVERSARY

President David O. McKay

Before Joseph Anderson, clerk of the conference, presents some vital statistics and a brief report of conditions, I think it would be well for us to have in mind the fact that one hundred and twenty-nine years ago this morning in the house of Peter Whitmer, Sen., in Fayette, Seneca County, New York, six men bowed in solemn prayer to their Heavenly Father and proceeded in accordance with the previous commandment to organize the Church.

Each individual present was confirmed a member of the Church of Jesus Christ.

Joseph Smith, Jun., was appointed prophet, seer, and revelator of the Church.

They administered the Sacrament. They reported that the Spirit of the Lord was manifest in a very great degree. Some of the brethren prophesied. All praised the Lord and rejoiced exceedingly.

There were others present on that occasion who became convinced of the truth and came forward shortly afterwards and were received into the Church. Among these were the Prophet's own father and mother, who were baptized and confirmed members. Also, Martin Harris came forward later. He had been a witness to the plates of the Book of Mormon and mortgaged his farm to pay for the printing of the Book of Mormon. The Book of Mormon had already been published in 1830.

Last Saturday evening the third session of this conference was held in this tabernacle, and in 167 Church buildings from coast to coast and in Canada. In attendance at the meeting there were 45,287 men and boys holding the priesthood. Brother Benjamin L. Bowring, president of the Los Angeles Temple, and President Edward L. Clissold, president of Oahu (Hawaii) Stake, spoke upon the great obligation of the Church to give opportunity to spread the gospel and give the millions who have passed beyond the opportunity to join the Church of Jesus Christ.

We shall now listen to the vital statistical data and financial expenditures of the Church.

It will be well to have in mind while listening to this report that only a little over a century has passed since those six men by revelation organized the Church.

TRAINING OF YOUTH*

President David O. McKay

Frequent reference has been made throughout this conference by previous speakers to the importance of training youth. Several messages have been directed specifically to the young people of the Church. I should like to say a few words on this important theme.

Our children are our most precious possessions. They are treasures of eternity. None of them should be lost. Our Father's glory is in their salvation. As a Church we have great opportunity to reach these young people; and as individuals—teachers and officers—we have a great responsibility in teaching them correct principles.

Emphasizing the opportunities of the Church in this regard, Paul wrote to the branch at Corinth: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors, and teachers;

"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ;

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Ephesians 4:11-13.)

Fitness of American Youth

On November 21, 1957, the President of the United States appointed the President's Council on Youth Fitness, composed of the Secretary of the Interior as Chairman, the Secretary of Defense, the Secretary of Agriculture, Ezra Taft Benson, who sits here with us this afternoon, the Secretary of Labor, and the Secretary of Health, Education, and Welfare.

He said it was the duty of this council to promote the efficacy of existing programs and the launching of additional programs which will enhance the fitness of American youth. He also established at that time the President's Citizens Advisory Committee on the Fitness of American Youth. That was in 1957.

On the thirty-first day of January of this year, the President issued another proclamation:

"Whereas the ongoing strength of our Nation depends upon the health of our young people; and

"Whereas we must always strive to improve the fitness of our youth by determined and coordinated efforts; and

"Whereas, in this challenging world, it is essential that our young people recognize their obligation to themselves, to their families, and to the Nation, to endeavor to keep themselves mentally, emotionally, spiritually, socially, and physically fit; and

"Whereas the President's Council on Youth Fitness has recommended that a National Youth Fitness Week be designated:

"Now, therefore, I, Dwight D. Eisenhower, President of the United States of America, do hereby proclaim the week beginning May 3, 1959, as National Youth Fitness Week.

"I request officials of the Government, and I urge parents, young people, and interested local and national organizations, to use all appropriate means during that week to promote programs and activities demonstrating the importance of youth fitness to the end that we may assure the continuing strength and well being of our people."

Over a quarter of a century ago another President of the United States made the following significant reference to the importance of training childhood and youth (I quote from President Hoover's address to the White House Conference on Child Health and Protection, November 1, 1931, Washington, D. C.)

"These questions of child health and protection are a complicated problem requiring much learning and much action. And we need have great concern over this matter. Let no one believe that these are questions which should not stir a nation; that they are below the dignity of statesmen or governments. If we could have but one generation of properly born, trained, educated, and healthy children, a thousand other problems of government would vanish. We would assure ourselves of healthier minds in more vigorous bodies, to direct the energies of our Nation to yet greater heights of achievement."

President Eisenhower's council has as its scope not only "muscle making" and "tendon stretching," as set forth by Shane McCarthy, Executive Director, but also the mental, moral, emotional, and spiritual development of youth. This youth program is most timely and fitting. I am glad that two of our General Authorities are connected with it—Elder Ezra Taft Benson, of the Council of the Twelve, and Elder Marion D. Hanks of the First Council of the Seventy.

Recently one of my sons called attention to an address delivered by Major Mayer of the Brook Army Medical Center, Department of Psychiatry, San Antonio, Texas. It was delivered to the officers and supervisors of the San Francisco Naval Shipyard, and the Naval Radiological Defense Laboratory on the fourth of October, 1956. The major pointed out that the communists have gained control over many people in this world by the well-known devices of wars, purges, Siberian war camps, mass executions, etc. But he says more significant is the fact that for every person brought under the Russian ban-

ner by violence, many hundreds have been controlled without violence, and yet such control has been absolute.

Then he gives the result of his study of 4000 returning prisoners of war from Korea, and he finds a technique which has been termed "brainwashing." Before the communists could put their plan into effect they had to segregate these prisoners, which they did very simply by putting them into what was called "reactionary" camps. Note whom they put into these "reactionary" camps.

First, people who tried to be leaders or who showed what the communists called "poisonous individualism." If the soldier had the temerity to try to organize anything, off he went to the "reactionary" camp. He was obviously hopeless.

Second, those "reactionaries" or people with a higher education, who were considered automatically pretty reactionary unless they volunteered to cooperate, and some of these did.

Third, overtly religious people. The communists felt that they could not do much with them.

Out of these 4000 prisoners, what percent do you think they put in the "reactionary" camp? Five percent, and after getting rid of those, they began the process of "brainwashing." It is surprising how many soldiers knew so little about our way of life—the American way of life.

Once they had the leaders segregated, they invoked the techniques which have become universal throughout the communist world.

Youth's Responsibility

We are living in an age of gadgetry which threatens to produce a future generation of softness. *Flabbiness of character* more than *flabbiness of muscles* lies at the root of most of the problems facing American youth.

The youth of yesterday are carrying the responsibilities and directing the affairs of the world today. The youth of today will contribute to the destiny of the world tomorrow.

Never a day passes but gives some reminder of the fleetness of time and the brevity of life—childhood—youth—maturity—old age. In childhood there is no past—no future—happy in the present—heaven lies about him, and it is all for him.

Youth—beautiful—sweet—rash—inexperienced! In the words of Longfellow:

"How beautiful is Youth! How bright it gleams

With its illusions, aspirations, dreams! Book of Beginnings, Story without End, Each maid a heroine, and each man a friend!"

Then comes manhood with all its responsibilities, duties, failures, successes, each spending his time and

*Sunday afternoon, April 5, 1959.



worry on how much he can get, instead of how much he can give to this world and make it better. Before he knows it old age is upon him. "The easiest thing for our friends to discover in us, and the hardest thing for us to discover in ourselves is that we are growing old." But of one thing we are keenly aware—that

"Years rush by us like the wind
We see not whence the eddy comes,
Nor whitherward it is tending,
And we seem, ourselves, to witness their flight

Without a sense that we are changed.
Yet time is beguiling man of his strength
As the winds rob the trees of their foliage."

(Sir Walter Scott's "Woodstock")

The President's Council on Youth Fitness should be commended in recommending that a National Youth Fitness Week be designated. By so doing they recognize that in this challenging world it is essential that our young people be aware of their obligations to themselves, to their families, and to the nation. In this recognition they endeavor to keep themselves mentally, emotionally, spiritually, socially, and physically fit.

I. Responsibility of Parents

Parents have a responsibility in this education. Youth needs guidance, direction, and proper restraint. "Let thy child's first lesson be obedience, and the second will be what thou wilt," said Benjamin Franklin. A child learns this lesson early at his mother's knee—sometimes across his mother's knee. The child should learn early that the world

is not created for him alone; that he has an obligation to others; that he owes his parents, particularly, a debt unpayable except in only one way—in living a life that will honor his name and bring joy to them in their old age. He should learn that

"He ought to be true for the sake of the folks who think he is true.
He should never stoop to a deed that his folks think he would not do.
If he is false to himself, be the blemish but small,
He has injured his folks, he has been false to them all."

(Paraphrased from Edgar A. Guest.)

It was old King Lear who cried in his anguish, "How sharper than a serpent's tooth it is to have a thankless child." He is recreant, indeed, who for selfish indulgence would bring disgrace upon his parents, and upon the good name he bears.

Parents, too, have a responsibility in this training not to provoke children to wrath. They should be considerate not to irritate by vexatious commands or place unreasonable blame. Whenever possible they should give encouragement rather than remonstrance or reproof.

II. The Obligation of the Church

The obligation of the Church is to spend not just *one week* this coming month on Youth Fitness, but *fifty-two weeks* every year. Quorums and organizations have been set up in the Church, as our text says, for the "perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ;

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Ephesians 4:12-13.)

Now, let us just take a glimpse of the completeness of the Church organizations, and we shall find it discloses the fact that in the auxiliary organizations, quorums, and other groups, there is an army of officers and teachers ready to guide and direct youth in the proper way.

In the Sunday School for example, there are 82,449 officers and teachers, having under their charge 664,750 people. Primary: 51,053 officers and teachers, having under their charge 290,789

children. YMMIA: 24,754 officers and teachers, and 178,766 youth under their direction. YWMA: 32,988 officers and teachers, and 194,094 girls under them. Aaronic Priesthood: 28,837 officers and teachers, having 86,176 youth. Foreign missionaries: 5,512, and stake missionaries, 5,934, or 11,446 missionaries. Or a total of 231,527 officers and teachers in the Church who first of all should be exemplars. "Children have more need of models than of critics." No officer or teacher should be continued in office who persists in the obnoxious use of tobacco. The elder who hesitates to teach the Word of Wisdom is shirking his duty. He who fails to live it robs himself of strength of body and strength of character to which he is entitled.

Resisting Temptation

Truth is loyalty to the right as we see it; it is courageous living of our lives in harmony with our ideals; it is always power. With the ideals of right living before him, no member of the Church can continually violate the Word of Wisdom with impunity.

In this old world, the easiest way seems to be the indulgent way. If a person has the least desire or inclination to drink tea and coffee or to smoke cigarets, temptations to indulge the appetite are on every hand. At parties, during social calls, at chance introductions or friendly visits, in restaurants or trains, indulgence in these stimulants and narcotics is not only encouraged but also too often urged. Under such influence and environment, the easy way is to yield and become one of the crowd. But not one of these officers, 231,527 of them, should ever yield to that easy way. One never develops character by yielding to wrong. "To him that overcometh will I give to eat of the tree of life. . . ." (Rev. 2:7.) Strength comes by resisting!

We are living not only in a commercial age, but also in a nicotine age, and viciously the cigaret habit is fastening itself upon the human race. Government, medical, and other statistics are constantly warning us of the enormous strides that this insidious enemy to health and morals is making; but we little realize how active and potent are the forces at work to foster this and kindred vices, and all for commercial gain.

In "Habits that Handicap," Charles

B. Towne, a quarter of a century ago, explains how "salesmen and demonstrators a few years ago were employed by manufacturers to go throughout China 'to show the people how to smoke cigarettes.' It is estimated that as a result of this campaign, one half of the cigaret consumption in the world is in China. It is little wonder, when we learn that because of cheap labor twenty cigarets could be sold for a penny!" The author also makes this remarkable statement: "*I consider that cigarette smoking is the greatest vice devastating humanity today because it is doing more than any other vice to deteriorate the race.*"

Think of the effect of an army of officers and teachers, with hundreds of thousands of youth under their care, not one of whom should ever put a cigaret in his or her mouth! What a potent example! The voice of the Church will ever be raised against the increasing tendency among men and women to stain their lives with nicotine. Especially does it deplore this growing evil among women. Heretofore, virtuous Anglo-Saxon womanhood has been above this indulgence, and has therefore been a restraining and uplifting influence on men. Now, this influence is being subjected to the insidious lure of the cigaret; and mothers of men, around whom center the sweetest, purest, noblest sentiments of our lives, are contaminating their sweetness and purity by indulgence in one of man's vices. The more woman becomes like man, the less he will respect her; civilization weakens as man's estimate of woman lessens.

That it is woman's right to indulge in this habit, we do not question; yet, we lose some of that sweet respect and admiration for women when we see them walk deliberately into mire holes that have heretofore besmeared only men. It is difficult to conceive that any mother would arrogate to herself the thought that staining her lips with tobacco would add to her dignity as mother, or increase the admiration and pride that children hold for true motherhood.

The mission of the Church is to proclaim the truth of the restored gospel, to uplift society that people may mingle more amicably one with another; to create in our communities a wholesome environment in which our children may find strength to resist temptation

and encouragement to strive for cultural and spiritual attainment. It is the binding duty of leaders of youth, and particularly mothers, by example to make ineffective the influence of designing men who would make profit out of their fellows who have fallen so low as to be slaves to vice and passions.

The restored gospel is a rational philosophy that teaches men how to get happiness in this life and exaltation in the life to come. The mission of the Church is to establish the kingdom of God upon the earth, "which is not a mythical but a real kingdom," says a prominent writer not of the Church. "It is a body of people dominated by ideals of productivity, which is mutual service. We do not strive for the things which satisfy but for the moment and then leave a bad taste. We strive for the things which build us up, and enable us and our children to be strong, to flourish, and to conquer. We strive to make ourselves worthy to receive the world by fitting ourselves to use the world more productively than others. We believe that obedience to God means obedience to the laws of nature, which are but the manifestations of his will; and we try by painstaking study to acquire the most complete and exact knowledge of that will in order that we may conform ourselves to it." (Thomas Nixon Carver.)

III. Power of Example

To live an upright life, to conform to high ethical standards, is the responsibility and duty of every teacher of the land. Greater than this is the responsibility of the religious teacher, for in addition to his belief in the efficacy of ethical and moral precepts, the religious teacher assumes the responsibility of leading the youth into the realm of spirituality.

Example is the best and most effective way of teaching. Let us be exemplary in our speech. No true leader of the Church will ever profane the name of God or his Beloved Son, especially in the presence of his sons, or in the presence of any other young people. Profanity is a vice. We can set a proper example also by speaking well of others. The Lord has admonished us not to engage in backbiting. Another worthy example is exercising self-control, controlling our temper by not speaking angrily in the home. Let

calmness be characteristic of our home life.

"Children, obey your parents in the Lord," said Paul, "for this is right.

"Honour thy father and mother; which is the first commandment with promise;

"That it may be well with thee, and thou mayest live long on the earth.

"And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." (Ephesians 6:1-4. Italics added.)

To this admonition of Paul, we add the word of the Lord to the Prophet Joseph as follows:

"And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents.

"For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized. . .

"And they shall also teach their children to pray, and to walk uprightly before the Lord." (D&C 68:25-28.)

The training of youth is an obligation, first, upon the parents; next, upon teachers in the Church, in auxiliaries and quorums, in the missionary field, proclaiming the gospel wherever they may be called, and upon all the citizens whether in the Church or out of the Church. It is one of the obligations to which our attention is now called by the President of the United States who has placed the responsibility upon his cabinet, who have appointed a citizens' committee, and asking the entire nation to combine in this great educational campaign.

Fellow workers, may inspiration from on High be given each of us to discharge our responsibilities throughout this Church in training the youth, not only during Youth Training Week throughout this land but *always*, having in mind God's saying found only in this revealed Church: "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

God help us to be true instruments in his hands in accomplishing this divine ideal. I pray in the name of Jesus Christ. Amen.



WHAT IT MEANS TO BE A CHRISTIAN*

Stephen L. Richards
of the First Presidency

My dear brethren and sisters and friends, I assure you that I appear before this vast audience without self-assurance, and with deep humility, and with an earnest prayer that the Lord will bless me and you with a bond of sympathetic understanding.

Some time ago I heard over the radio a minister begin his address with the following question: "Can a man be a Christian without belonging to a Christian church?" His discussion of the subject was very interesting. If I correctly interpreted his argument, his answer was, "No—a man cannot truly be a Christian without belonging to a Christian church."

I do not propose on this occasion either to support or oppose the conclusion reached by the reverend gentleman. The reasons he presented seemed plausible to me, and I have no doubt they seemed so to many of his listeners. I should like to use the theme of his arresting address to bring forward some thoughts and concepts I have on the nature and vitality of the Christian religion.

Just what is Christianity, and what does it mean to be a Christian? In assuming to make comment on these important questions, I wish it to be understood that I make no pretention to scholarship or academic learning on the subject matter involved. I believe that academic learning is not itself essential for me or any other man to reach some important conclusions. We are told that things of the Spirit in divine revelation are so plain and simple to those of faith and understanding that he "who runs may read."

Surely most, if not all, Christians will agree that any adequate concept of the Master must involve a spiritual interpretation. When the Savior uttered those great words, "I am the way, the truth, and the life," it is entirely

clear that he had no intention of defining merely a moral code of which he was the exemplar, for following these words he declared a great spiritual truth which lies at the basis of the whole Christian faith when he said: "... no man cometh unto the Father but by me." (John 14:6.)

Herein lies the very crux of the question which the minister proposed: Can a man be a Christian without allying himself with a Christian church? Is it sufficient that one adopt the Christian virtues in his life—be unselfish, kind, considerate, long-suffering, patient, gentle, serving his fellow man after the pattern set by the Savior? Is this alone sufficient? There is no question that a man so living commands the utmost respect and esteem of good people. There is no question but that such a life is filled with happiness and satisfactions—satisfactions that endure. Is all this good living of itself enough?

At this point I must introduce to my friends—my fellow members of the Church are well acquainted with it—a scripture from modern revelation, which brings clarity to our thinking. These are the words of the Lord to his Prophet: "And verily, verily, I say unto you, he that receiveth my gospel receiveth me; and he that receiveth not my gospel receiveth not me." (D&C 39:5.)

Now if it is essential to receive the gospel in order to receive the Christ, what follows? To answer this we must understand and define the gospel. Is the gospel itself anything more than the sum total of the Savior's divine attributes and qualities? I think that all who give careful consideration to the scriptures and the works of the Master will agree that it is. Perhaps the most famous of all definitions of the gospel is that given by Paul when he said: "... I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; ..." (Romans 1:16.)

It is certainly not difficult to gather from the words, "power of God unto salvation," a meaning beyond that of a moral code for living based upon the attributes of the Savior. The gospel as a power unto salvation must embrace not only all the Christlike characteristics of living, but also the means essential to salvation. These indispensable means or essentials for salvation have been clearly set forth by the Savior on numerous occasions and in unmistakable terms. He prescribed ordinances and proclaimed their indispensable nature. He declared to John the Baptist who protested his application for baptism that baptism "becometh us to fulfill all righteousness." (Matt. 3:13-16.) Time and again he and his apostles after him exhorted all to repentance and baptism and to faith, firm and abiding faith in him and the holy gospel.

And Paul, his apostle, certified that there was but one authentic gospel. These are his words: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8.)

And further he declares: "But I certify you, brethren, that the gospel which was preached of me is not after man."

"For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." (*Idem*, 11-12.) And the Christian scriptures are replete with the injunction that the gospel of our Lord is to be preached "... to every nation, and kindred, and tongue, and people." (Rev. 14:6.)

If there should be any uncertainty in the mind of anyone professing to be Christian as to the essentiality of the gospel and its ordinances, it seems to me it should be completely resolved by the final charge to his disciples, given in almost the closing hours of his mortal life, when he uttered these portentous words: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth."

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." (Matthew 28:18-20.)

Now if gospel ordinances are essential they must be administered, and in logical sequence it follows that they must be administered by those having a delegation of authority to do so. So it follows also that the delegation of authority must come from one source only—the Author of the gospel plan, the Christ, who derived his authority from the Eternal Father. Those who held and exercised such authority in ancient Israel, as in the Meridian of Time, were endowed with what is called "priesthood," being a divinely bestowed commission to represent the Father and the Son and perform the ordinances of the gospel.

This divine authority is a special kind of power, differing widely in many respects from other forms of delegated authority. I am indebted for a description of its nature and constituency to a modern revelation, unique so far as I know in the whole field of theological learning. This is the revelation:

"... the rights of the priesthood are inseparably connected with the powers of heaven, and ... the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

"That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any

*Sunday morning, April 5, 1939.

degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man." (D&C 121:36-37.)

Here is a divine endowment, a marvelous gift to man, which may be lost by failure to exercise the power in its true meaning and spirit. It has been lost, my brothers and sisters and friends, to men of old as in modern times by failure both to understand its true nature and to exercise its functions in a manner compatible with the spirit and essence of the power itself.

Listen to these lovely words further defining the nature of this holy power. "No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—

"Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dew from heaven." (*Idem*, 41-42, 45.)

The priesthood which the revelations so define was lost to those following his apostles when they failed to preserve the spirit and essentials of this divine power, just as the Lord said in the revelation it would be: "Amen to the priesthood or the authority of that man," (*Idem*, 37) are the words of the Lord. When it was lost, it had to be restored, and it had to be restored authentically.

The powers of the priesthood may never be assumed. They must always be conferred, and of course by someone having the power to confer. My friends, I wish you to know—and I hope you will not regard it as presumptuous in me to inform you—that the powers of the Holy Priesthood have been conferred authentically in modern times. Time will not permit me to detail all the circumstances attendant upon this bestowal of divine power, but I give it to you as my considered judgment and my firm conviction that there is evidence—credible and reliable evidence—to support and verify the account of such bestowal as contained in the records of the Restored Church of our Lord. And in addition to such credible evidence I believe that an open-minded investigator will discover from the operations of this divine power results, benefits, and blessings corroborative of the divine authenticity of the Holy Priesthood as it exists today in this sorry world which so much needs it.

Now we return to the specific theme with which we began—the relationship of a Christian to a church. Perhaps I

had better begin with a few statements which may seem rather trite. The kingdom of God is a kingdom, not a democracy. The king is the author and source of the law, the judge, and the omnipotent administrator. He and he only prescribes the rules governing eligibility for membership in his kingdom. I grant that this may sound arbitrary and dogmatic. In organizations formed by men no such autocratic power would be tolerated. But the kingdom of our Lord is not an organization formed by men. Liberty loving men can accept such omnipotent power only because they have faith and complete confidence in the beneficence of such power.

What then is the standing of a so-called Christian with reference to the kingdom of God? Is he rightly classified as Christian unless he has taken the steps necessary to receive the gospel of our Lord and enter into his kingdom? I believe, my friends, that a careful survey of all pertinent scriptures, as well as the whole history of Christ's work among men, will demonstrate that only by the complete acceptance of the Christ as our Lord, and subscribing to all the conditions and requirements of his holy gospel, including its sacred ordinances governing induction into his kingdom, can a man fully justify a claim to the honorable distinction of being a Christian. So it seems to me that the crucial question is not so much whether a man must belong to a church to be a Christian, but whether he has prepared himself and taken the necessary steps to enter into the kingdom of God.

It would seem beyond question that there could not be more than one kingdom of the Lord. So the concern of all who seek Christian salvation must be: Where is that kingdom? Where is it set up in the earth that men may come to it and receive its transcendent blessings? This is a delicate question because the feelings of people about religion are deep and sensitive. No one likes to offend. I assure you I do not, but I would be untrue to my calling if I did not undertake to the best of my ability to give to all men the revelations of the Lord about this question: Where is the kingdom of God set up in the earth?

First I must take you back to an ancient prophecy with which many are familiar. You will remember that when Daniel was asked to interpret the king's dream of the great image whose head was of gold, whose breast and arms were of silver, whose belly and thighs were of brass, with legs of iron and feet of clay, he uttered these portentous words:

"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.

"Then was the iron, the clay, the

brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away. . . ." (Dan. 2:34-35.)

Then follows a description of the kingdoms represented by parts of the image which the king saw, and finally, following a description of the kingdoms of the world, these words:

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (*Idem* 44.)

This and other prophecies of ancient days predict with certainty the setting up of a kingdom of God in the earth. In the mind and heart of the prophets no mere mystical kingdom is predicted, but an actual institutional power which shall not only have sway among men, but among the kingdoms and establishments of the world.

In a later day, after the Savior had completed his ministry on the earth, to his beloved apostle, John, came the following revelation:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." (Rev. 14:6-7.)

It is true that times are not set in these revelations for the fulfillment of the prophecies therein contained, but all will agree that they contemplated a time of fulfillment. That time came, my friends, more than a century ago in the free land of America with guarantees of liberty sufficient to protect men in the free expression of religious convictions. I think in no other land at the time of fulfillment could the great spiritual experiences lying at the foundation of a great cause have been tolerated sufficiently to come to fruition.

In this land of liberty fulfillment came. The predictions of old came to pass. The prophets were vindicated. Through the instrumentality of an intelligent, unsophisticated young man of great faith, through men of humility, the Lord's kingdom was set up in the earth, his own true Church established with the power of the Holy Priesthood to administer the ordinances of the gospel, and with the same organization that the Christ himself gave to men when he ministered in flesh among them.

I hope you will realize, my friends, that it is impossible in this short period of time to present in any detail and with any sufficient measure of adequacy the circumstances which justify the statement which I have made in



THE RESURRECTED CHRIST APPEARS*

J. Reuben Clark, Jr.
of the First Presidency

My brothers and sisters, here in the building and on the air, all children of our Heavenly Father, I stand before you in humility, in need of help from our Heavenly Father. I have asked him to help me. I would appreciate an equal prayer from you to the same end.

This is Easter time. The celebration of the resurrection has just passed, and sometimes there is a tendency to think that thereafter the Lord ascended, and we have nothing more to do about it. I have had particularly in mind two or three passages that I shall try to recall.

In the Passover chamber, the Lord said, "... I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6.) At various times in his mission, he added the word "light," so that in its complete form it stands, "I am the way, the truth, the life, and the light."

I remember that at the time of the raising of Lazarus, the Lord said, in response to a statement from Martha: "... I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die. Believeth thou this?"

"She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world." (John 11:25-27.)

Peter, speaking to the Sanhedrin, in response to their question, "... By what power, or by what name, have ye done this?" replied, "... by the name of Jesus

your hearing. All I can do in these few minutes is to give you assurance that proof is available, proof not only for mental assurance but soul conviction as well, which in my humble judgment is sufficient to satisfy the searcher after the truth.

Therefore, if you would be truly Christian, if you would be classified as a disciple of our dear Savior, I hold out to you the one sure way of achieving that great distinction. Come into his kingdom through the door which is open to all who will abide his law and his gospel. Come to participate in blessings and high privileges which surpass even the vision of your highest

Christ of Nazareth, whom ye crucified, ... for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:7-10, 12.)

As I have read the record, I have been persuaded that not so fully did the apostles themselves, up until after the resurrection, understand who the Savior was or might be, as did the learned men of Israel, who saw, who partially understood, and who feared.

The Savior, the Book tells us in Acts, remained on the earth after his resurrection for forty days, during which time he worked and preached and, I would assume, assisted in setting in order his Church.

But I thought that I might run over, so far as my memory serves me, a few of the visual demonstrations that were given in those early days of the Resurrected Christ. You remember that an earthquake came before the break of day and rolled back the stone from the sepulchre. We are not given an account as to how the Savior came from the sepulchre except that we read that the burial clothes were left in the sepulchre itself.

You remember that Mary Magdalene was the first, even before the dawn broke, to go to the sepulchre. Seeing it open, she rushed to tell Peter and John. They not realizing, not understanding, not knowing what to look for, rushed to the sepulchre and found it empty.

Shortly after that the women came with spices because there had been no time on the previous Friday night properly to prepare the Christ for his burial. They did not understand that he was to be resurrected on the morning of the third day, for they came on that morning properly to dress and prepare the body for burial. Mary Magdalene was with them and Mary the mother. You recall that while he forbade Mary, to whom he had already shown himself, to touch him, he per-

mitted the women to hold his feet.

They saw him. They heard his voice. They knew he was resurrected. A little later on that day, two of the disciples were on their way to Emmaus. The Savior joined them. He seemed to be uninformed about what had happened in Jerusalem which seemed to have been common talk in Jerusalem by that time, and they talked a bit about that. The Savior did not appear apparently to them as he had appeared before his resurrection. So he went along with them and began to tell them all about it, who he was, and began to repeat the scriptures to them. Coming to an inn they invited him in with them. They went in, sat down, preparing to eat. He broke bread and offered it to them. Then they recognized for the first time who he was, and he vanished.

That night the ten—there were only eleven altogether now because Iscariot had committed suicide—were sitting in a room together and suddenly the Savior stood among them. They were frightened. They thought he was a spirit. He said, "... Why are ye troubled? ... Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." (Luke 24:38-39.) They had thought he might be a spirit.

And then he asked them—and this has always been interesting to me—he asked them for food—they were at dinner—and they gave him broiled fish and honeycomb, and he ate—a resurrected being ate of these earthly foods.

Thomas was not there, and Thomas said that he would not believe if he could not touch the Savior to be sure. Eight days following, the apostles were all together again, this time Thomas with them, and the doors being shut, so the record says, the Savior suddenly appeared in their midst and addressing himself to Thomas, with his unbelief,

*Saturday morning, April 4, 1959.

Well, I am of the latter class. I believe in God implicitly. I believe in the divinity of our Lord and Savior as the Son of God. I believe that the Lord has revealed himself to men in days past, and that he has not denied to his children of later generations the blessing and benefit of his revelations. I am convinced beyond the shadow of a doubt that his gospel has been restored in its fulness with all its ordinances, and the powers authentically to administer them in these last days. I give you my solemn witness that his kingdom is set up in the earth, and that it is established forever; that they whom he has chosen to be his special

representatives from period to period have not been pretenders. I have lived long enough to have known personally four, and two more at a distance, of the nine Presidents who have presided over the Church since its beginning, and I have had intimate association with our leader who guides the Church today for more than fifty years. Of my own knowledge I testify that these revered leaders and their associates in the Presiding Councils of the Church, acting under the authority of the Holy Priesthood, have administered the affairs of the kingdom with the fear of God in their hearts, fearing to offend him in any degree, and seeking to serve him

and his children with humility and complete dedication.

And I must ask all of you, my friends, not to forget that truth is not determined by numbers, nor the number of its adherents. Christ began alone. Then as always, as the old saying goes, "God and one man are a majority." With him we are safe.

I pray for spiritual understanding to come to all our dear brethren and sisters in this world, that men may know in their hearts what it truly means to be a Christian, a disciple of Christ. The Lord bless us all, I ask humbly in the name of Jesus Christ. Amen.

invited an examination of his body. "Reach hither thy hand," said he, "and thrust it into my side: . . ." Whether Thomas did as he was bid or not, is not clear, but at the end of it, Thomas said, "My Lord and my God." (John 20:26-28.)

Thereafter, or on that same day, he had shown himself to Peter as was disclosed in the report which was made by these disciples who had seen him on their way to Emmaus.

Thereafter, he appeared several times; among others he appeared to five hundred at one time, and the writer of Acts declared that some were then living of that five hundred when he wrote.

He appeared to the disciples and talked with them thereafter, particularly on the occasion when Peter and six others of the apostles, apparently, decided that they would go fishing, that everything was over. So they went fishing. You will all remember, I am very sure, the incidents of that fishing trip. The apostles had fished all night and caught nothing. As they neared the shore of the Sea of Galilee they saw a figure on the shore by a fire. The figure asked them if they had caught any fish. They answered no. Then said he, "Cast the net on the right side of the ship," which they did, and it was filled with fish. Then John perceived that this was the Lord and so told the group.

Peter, the impetuous Peter, who sometimes apparently talked before he thought, cast himself over the side of the boat, having first wrapped himself with his coat, for he was naked and did not want to appear before the Christ in that kind of condition—which carries its lesson, I think, as to chastity and morality and modesty—and he hurried to the shore. They all went to the shore. They found there the Lord whom they then recognized. He had already prepared something to eat and

invited them to partake of it.

It is not clear to me whether or not the Lord ate at that time, though the inference might be that he did.

That was the time when he questioned Peter a bit, "Simon, son of Jonas, lovest thou me more than these?" referring, I assume, to the fish and the food. "Yea, Lord; thou knowest that I love thee. . . ."

"Feed my lambs." (*Ibid.*, 21:15-16.)

The second inquiry came and the same answer, except that at this time the Lord said, "Feed my sheep." And even a third time did this question come, and the third time Peter, with what quite evidently was something of irritation, said, "Lord, thou knowest all things; thou knowest that I love thee."

"Feed my sheep." (*Idem*, 17.)

A great lesson in three words of the mission and duty of the Church then under organization and which has been the obligation and the duty from that day until now of those who possess the priesthood of God, as we do.

Finally, he called them together again on a mount in Galilee, the disciples, and at that time he gave them the great commission, "Go ye into all the world, and preach the gospel to every creature."

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15-16.)

Those are the words of the Christ. Then he told them of the signs which should follow them that believed.

We, brethren and sisters, are the recipients of the great blessings that attach to the work of the last dispensation. We are also the obligees of the great responsibilities which have been placed upon those whom God has called to lead this last dispensation. I personally try to think more frequently of the obligations I have than of the blessings that I have enjoyed, and yet as I cast my mind back over a long life, I think of no one in my acquaintance

who has received greater blessings of health and strength than have I myself, for which I am grateful.

I am grateful, as we all are, for the prayers of the Saints in our behalf. We know we have them, we know they are efficacious. We pray that you will overlook our weaknesses and failings, for each and all of us are human; make us humble but never let us forget our gratitude for the blessings which we enjoy.

The Lord is good to us. He is giving us direction if we will take it. I urge you to bring your thoughts back, as I did last night, from space, about which we know nothing in comparison with what there is to know—and fix our minds upon the great powers and authorities which we have as members of the priesthood, representing our Heavenly Father, endowed with a portion of his authority to work out his purposes, not ours.

I bear my testimony to the truthfulness of the gospel, that God lives, that Jesus is the Christ, that the Prophet Joseph was a prophet raised up under his direction, who with his authorities through the revelations of our Heavenly Father, founded the Church. I bear my testimony that the same Spirit and the same power and the same authority with which he, the Prophet Joseph, was invested, now exists in the Church and has since its foundation, that President David O. McKay is the recipient of that power and that authority today.

I urge upon you with all the fervor that I can express, that we follow the leadership of the Church, know that President McKay is the prophet, seer, and revelator of the Church, that we bring our lives into complete harmony with the commandments of the Lord, all to the end that having fulfilled our obligations to the dead and to the living, we may be finally saved and exalted in his presence, which I ask in the name of the Lord Jesus Christ. Amen.



TEMPLE WORK*

Joseph Fielding Smith

President of the Council of the Twelve

My dear brethren and sisters, I need the help of the Spirit of the Lord. Elder Christiansen reported his visit to the various branches of the Church in Europe. I made a promise to the good members of the Church in the far Pacific that when I returned I would remember them to you and express to you their love and fellowship. It is a glorious thing to go into a country, one so far away, and find members of the Church who think and act just as we do here, with the same testimony of the truth of the gospel of Jesus Christ. I am fulfilling my promise in expressing to you their goodwill and fellowship.

For the few minutes that I have I would like to take a text from the words of our Savior, "... except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.)

I am firmly convinced that nowhere else in the world, outside of the Church of Jesus Christ of Latter-day Saints, is there anyone who has the authority to perform the ordinances that would bring the birth of the water and of the Spirit to mankind. That would have to be from someone who has the authority of the priesthood of God, and that authority was revealed in these latter-days, the Aaronic Priesthood first by John the Baptist to the Prophet Joseph Smith and Oliver Cowdery, and then the Melchizedek Priesthood under the hands of Peter, James, and John, also to the

Prophet Joseph Smith and Oliver Cowdery.

And from that source we have obtained the priesthood of God by which we act and by which we go forth into the world to preach the gospel to those who sit in darkness. I know this statement is not pleasing to the great majority of people upon the face of the earth, but nevertheless it is true. And I realize that it is impossible for us—all things are possible, of course, to the Lord—but it is impossible for us with all the means that we have at our command and the means at our command have increased wonderfully in the last few years—but we cannot reach every soul living upon the face of the earth. They are dying off every day. They are being born every day into the world.

However, the Word of the Lord being true, the time must come when the message of salvation will reach every soul. How is that to be done? We do the best we can with all the facilities at our command, through the preaching of the gospel, disseminating the truth by word of mouth, by the many facilities that are at our command, through the magazines that are published, through the press and every other means. But it is impossible for us with the facilities such as they are, to reach every soul.

Furthermore, there have been millions upon millions of people who have lived in this world who never had the opportunity to hear of Christ, never heard his name; they lived at a time and in a place where his name was not known, where the gospel did not reach them, not because of any fault on the part of our Father in heaven nor of his servants to reach the peoples of the earth, but because from the beginning of time men have loved Satan more than they loved God, and they have turned away and refused to receive the truth, have raised their children in darkness, and they have died in darkness, so far as the gospel of Jesus Christ is concerned.

Nevertheless, the promises of the Lord must and will be fulfilled. From the very beginning of this dispensation, just a few months after the organization of the Church, the Lord gave a revelation in which he foreshadowed the salvation of the human family, all of those who would repent and believe. I shall read to you this part of the Lord's Preface to the book of his commandments; the words of Jesus Christ, himself.

"Hearken, O ye people of my church,

saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say: Hearken ye people from afar; and ye that are upon the islands of the sea, listen together." (D&C 1:1.)

Now, that is to all those who are living. But the Lord goes on to enlarge this thought. And he says:

"For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated." (Idem 2.)

The Lord has not limited that to any dispensation or any age upon the face of the earth. He has made that just as broad as the history of mankind, and he adds:

"And the rebellious shall be pierced with much sorrow; for their iniquities shall be spoken upon the house-tops, and their secret acts shall be revealed." (Idem 3.)

It seems so strange to me that the peoples of this world since the days of the great apostasy, when the apostles of old were removed and those who held the priesthood were destroyed, that the world could fall into the awful condition which today prevails, which denies salvation to every soul born into this world who never heard the name of Jesus Christ or never had an opportunity to repent and be baptized or receive the gift of the Holy Ghost. They have held out no hope for all of these people of the nations, pagan or otherwise, who have dwelt upon the face of the earth without the knowledge of the gospel of Jesus Christ.

The Lord is just, and he has made it clear that the time will come when every soul shall have an opportunity to hear the truth. That does not mean that every soul has the opportunity or will have that opportunity in this mortal world. Millions have died without that opportunity. It has been no fault of theirs, but the fault lies with their fathers before them, who turned away from the truth which truth was given in the beginning to Adam who was commanded to teach these things to his children. The scriptures say that Adam did teach these things to his children, but that they loved Satan more than they loved God, and Satan came among them and said, "I, too, am a son of God, believe it not, and they believed it not and from that time forth men became carnal, sensual and devilish,"

*Saturday afternoon, April 4, 1939.

**Saturday Morning Session,
April 4, 1939**

FAITH AND LOYALTY

Antoine R. Ivins

of the First Council of the Seventy

My brethren and sisters, as I stand before you this morning I seek an interest in your faith and prayers, that the few words which I may offer may be directed by the Spirit of God, that

they may be in harmony with the wonderful testimony of President Clark to whom we have listened.

My heart is full of gratitude this morning for many, many things. I am

(see Moses 5:13) and so darkness spread over the face of the earth.

In his justice, the Lord has revealed to the Church of Jesus Christ of Latter-day Saints, just as he revealed it in the days of the apostles, that there is a salvation even for the dead and the time must come when every soul must have an opportunity to hear it. Those who did not get the opportunity to hear it in this world will have that opportunity in the world of spirits, and Peter made that very clear in his Epistles, and it is only fair that those who died without a knowledge of the gospel should have the opportunity to hear it, and the Lord revealed that great truth to the Prophet Joseph Smith, that the time would come when the gospel of the kingdom would be declared to the dead and they who never had the opportunity of hearing it should have that opportunity given to them, and if they would repent in that spirit world then we could go into the temples of the Lord and perform the ordinances for them vicariously, being saviors upon Mount Zion, and thus give unto the dead the opportunity to hear the truth, to repent of their sins, and if they will repent and turn away from evil and accept the truth, we can go into the temples of the Lord and perform the ordinances for them which will be valid unto them just the same as if they were living upon the face of the earth.

The gospel of Jesus Christ is a vicarious work. Christ came into this world and died for mankind. He did not die just for those who repented of their sins and received his gospel. His death upon the cross brought salvation to every living soul, so far as the resurrection from the dead is concerned, and every soul born into this world shall receive the resurrection from the dead because he was not guilty of bringing death into the world, and man is not penalized because death came into the world, but naturally he has to die—that is part of the mortal life—but he will be raised again in the resurrection no matter who he is, no matter when he lived, no matter what he believed or what he failed to believe. That is a universal gift from Jesus Christ to every soul.

It is a different matter, however, so far as the kingdom of God is concerned, and no soul is going to enter into that kingdom until he has received either in this life in person or by proxy because he was not here to do it for him-

self, baptism for the remission of his sins and the laying on of hands for the gift of the Holy Ghost. What a wonderful gift it is the Lord has placed into our hands, to bring salvation to the dead, to those who are willing to repent and receive the truth.

I have no idea in my mind that every soul that has lived upon the face of the earth, who has died and gone to the spirit world, is going to repent and receive the gospel. There will be many that will not do that. Our scriptures point to that fact. They are not going to receive the gospel in the spirit world, when their souls are full of bitterness and hate towards the truth, but they have a right to have it taught to them.

The Lord went into the spirit world, himself, turned the key for the salvation of the dead and our elders when they pass to the next world, go into that world to continue their labors of preaching the gospel, bringing to repentance all who are willing to repent and receive the truth, that they might come into the kingdom of God, or as Paul calls it, "the family of God in heaven and on earth." For it is the family of God. The kingdom of God will be one great family. We call ourselves brothers and sisters. In very deed we become joint heirs with Jesus Christ through the gospel of Jesus Christ, sons and daughters of God, and entitled to the fullness of the blessings of his kingdom if we will repent and keep these commandments.

In conclusion I want to read to you one or two statements dealing with our responsibilities towards the dead. First from the Prophet Joseph Smith:

"The greatest responsibility in this world that God has laid upon us, is to seek after our dead." (*Teachings of the Prophet Joseph Smith*, p. 356.)

"This doctrine was the burden of the scriptures. Those Saints who neglect it, in behalf of their deceased relatives, do it at the peril of their own salvation." (*Ibid.*, p. 193.)

"It is one of the greatest and most important subjects that God has revealed. He should send Elijah to seal the children to the fathers, and the fathers to the children . . . without us, they could not be made perfect, nor we without them; the fathers without the children, nor the children without the fathers . . . I wish you to understand this subject, for it is important." (*Ibid.*, p. 337.)

"We have a work to do just as im-

portant in its sphere as the Savior's work was in its sphere. Our fathers cannot be made perfect without us; we cannot be made perfect without them. They have done their work and now sleep. We are now called upon to do ours; which is to be the greatest work man ever performed on the earth." Brigham Young, (*Discourses*, p. 406.)

"The ordinance of sealing must be performed here man to man, and woman to man, and children to parents, etc., until the chain of generation is made perfect in the sealing ordinances back to Father Adam. . . ." (*Ibid.*, p. 407.)

"Brethren and sisters, lay these things to heart. Let us go on with our records . . . I pray God that as a people our eyes may be opened to see, our ears to hear, and our hearts to understand the great and mighty work that rests upon our shoulders, and that the God of heaven requires at our hand. . . ." President Willford Woodruff. (*The Utah Genealogical and Historical Magazine*, Vol. 13, p. 152.)

"This is the day in which the Lord expects his Church at least to inaugurate the great work of turning 'the heart of the fathers to the children, and the heart of the children to their fathers.' " President David O. McKay (*The Utah Genealogical and Historical Magazine*, Vol. 25, p. 59 or *Gospel Ideals*, p. 19.)

"What about your great great ancestors who never heard the name of Jesus Christ? . . . You may have the opportunity of gathering the names of your ancestors and, by being baptized for by proxy, they may become members of the kingdom of God in the other world as we are members here."—President David O. McKay. (*See Instructor*, November 1958, p. 322.)

Now, brethren, these are our responsibilities, and the Lord requires this work at our hands. The Church has gone to great expense endeavoring to gather the records of the dead, and I want to say to you, has been very, very successful in that labor to gather in the records of your ancestors so that we could go into the temples of the Lord and perform these labors for them so that all who are willing to repent and receive the gospel of Jesus Christ may be brought into his kingdom and into that great family of God, which is both in heaven and on earth.

And I humbly pray that this spirit will take hold of the members of the Church, in the name of the Lord Jesus Christ. Amen.

thankful that I have come to appreciate and understand in a measure the redeeming work of Jesus Christ, and that through my service I have developed a faith which I hope may carry me

through to the end of my days in service, for I have covenanted with God and my fellows who surround me that I shall strive to serve in this capacity and do it well.

Among other things, I am thankful that my wife is able to be here at this service, a manifestation of the power that there is in the priesthood when it is united with faith in prayer. I think



faith is a most essential thing to us as members of the Church of Jesus Christ of Latter-day Saints—faith not only in ourselves and in our ability to do the things that we have to do, if we are

humble and prayerful, but faith in the teachings of the Church of Jesus Christ of Latter-day Saints, that Christ saw fit to bring about a restoration of his Church in the earth in the days of the Prophet Joseph Smith, the organization of which was perfected by the Prophet Joseph Smith and faith in the priesthood which was restored by heavenly beings. There sits before me today a body of men I think almost all of whom hold the Melchizedek Priesthood and responsible office therein.

If we can develop the faith that is necessary for the proper accomplishment of our responsibilities and the realization of the covenants which we have made, it will be a wonderful thing.

As I stand before you today, there is only one of the General Authorities who face you who has not moved into his

present office since I became a member of the First Council of the Seventy. My memory goes back farther than that to the time when Brother Junius F. Wells came into southern Utah to organize the Young Men's Mutual Improvement Association, and in that time, which is now nearly seventy years since I was a baptized member of the Church, I have known, and have had more or less intimate association with most of the General Authorities of the Church.

I want to bear you my testimony, brethren and sisters, that over that period of years there has grown in my heart a faith not only in the plans of God, of which we have heard something this morning, but also in this organization which we call the Church of Jesus Christ of Latter-day Saints, and in the officials who have stood at its

“... IF YE BELIEVE NOT THAT I AM HE, YE SHALL DIE IN YOUR SINS”

Marion G. Romney
of the Council of the Twelve

Brethren and sisters: I ask you to join your faith and prayers with mine, that what I say will be in harmony with what has already been said. What I have been thinking about is, I believe in harmony with President Clark's great message. I pray that I may have the Spirit of the Lord as I speak.

To suggest what I have in mind to say, I quote these words which Jesus spake to the unbelieving Jews: “... if ye believe not that I am he, ye shall die in your sins.” (John 8:24.)

I should like to direct my remarks particularly to this great group of singers here in the choir from Brigham Young University, and to all other students—students who are challenged by the wonders of the universe, and who want to learn more about them, and at the same time prove faithful and true to the faith of their parents.

Such a student returning from a celebrated eastern university recently said in substance: “Some of my fellow students are apparently as well off as we are. They seemingly observe our standards with respect to chastity, Word of Wisdom, clean speech, and have lofty ideals. What do we have which they do not have? If there is a difference between us just what is it?”

A little reflection, I believe, will suggest a number of differences, but the one I wish to emphasize this morning

is our beliefs and faith in Jesus Christ—not our belief that there is a God, but rather our peculiar concept about his nature and identity, and our relationship to him. It is when we descend to particulars that the differences show up. As a matter of fact, it seems that belief in the existence of a God is almost universal. Thinking people everywhere, particularly scientists, are accepting the hypothesis that there is a God who created and is now controlling the universe. The materialistic concept which denies God altogether is being replaced with the theory set forth by the late French scientist, Dr. Pierre Lecomte du Nouy, in his great book, *Human Destiny*. His thesis is that there is “an idea, a transcendent, will, a supreme intelligence,” an “anti-chance” sustaining the universe. This supreme intelligence he calls God.

Aroused by what he terms “the universal demoralization” and loss of faith which has resulted from “paralyzing skepticism and destructive materialism,” he examines “critically the scientific capital accumulated by man”; and derives “therefrom logical and rational consequences” which to him and many other eminent scientists “lead inevitably to the idea of God.” The existence of such a Being is, he concludes, a scientific fact. It is his hope that the acceptance of his thesis will supply men with a basis, and give them a motive which will sustain faith in God and in the high destiny of man—a faith which will keep men struggling to reach the moral and spiritual plane exemplified by Jesus. “Men must be made to understand,” he says, “that the important thing is to develop what is within them, to purify themselves, to better themselves, to come closer to the perfect ideal which is Christ.”

Now, of course, we believe with him that there is a God who is the Creator and ruler of the universe. His statement that God's purpose is to bring men “closer to the perfect ideal which is Christ” is, when interpreted in the light of our belief in Jesus, in harmony with the Lord's declaration that “... this is my work and my glory—to bring to pass the immortality and eternal life of man.” (Moses 1:39.) However, we do not see eye to eye with him as to the nature of that perfection, nor as to the process by which it may be attained. Our differences on these matters arise from our incompatible beliefs about the nature and the identity of God and Jesus, and our relationship to them. A comparison of these beliefs will point up the differences. As to his beliefs, we will let him speak for himself. First, as to God:

“Any effort to visualize God,” he says, “reveals a surprising childishness. We can no more conceive Him than we can conceive an electron.” And again, “... the idea of God is a pure idea, like the idea of force, or of energy, and does not need to be visualized: nor can it be...” And finally: “When we were led to call on an external action so as to account for the birth of life and the development of evolution, we admitted that the only possible, logical interpretation coincided with that which recognized the existence of God. And ... we were driven, in order to explain the universe and evolution, to accept the idea. ... However, we were careful not to define the attributes of this force, which evidently corresponds to the admitted idea of God. We, therefore, used the consecrated name, but avoided as much as possible any anthropomorphic idea.”

head over that period of time. I trust that that faith may never waver.

Now in addition to this type of faith which we must have in the organization, we must develop a loyalty to it. And what would that mean? It would mean that we would recognize the obligation that comes upon us in the covenant of baptism and in the covenant, implied or actual, when we receive the Melchizedek Priesthood. If we are to be loyal to those things, brethren and sisters, we will live worthy of them. We will sustain the work. I grant you that we who stand as your servants are human, as you are, and there may be certain things which may not always meet the approval of other people, but out of the efforts of these Brethren who stand at the head of the Church, there has come only a desire to serve the

people, which I believe represents an inspiration from the Spirit of God, our Heavenly Father. In my association with them that has always been manifest.

Now, brethren and sisters, if we are to be loyal to these promises which we have made, and to this organization, which we teach the world is a restoration of the Church of Jesus Christ, with all the keys which ever existed in any previous dispensation, restored to us, then we must live absolutely true to the covenants which we have made so as to teach by word of mouth and by example the power that is inherent in the priesthood of God, united with a pure faith in his work.

My wife's grandfather, who lived into his eighties, was always worried, and said, "Antoine, I am just worried for

fear I will not be able to prove faithful to the end." I grant you that it is possible for people in their dotage to make serious mistakes, and my hope is that the faith which I have today never wanes, and that I may always be worthy to serve you to the best of my ability. The position I occupy came unsought to me, and over these years I have tried to get the Spirit of God to help me in my ministry.

May I prove loyal to these, my Brethren. May you prove loyal to them. May you prove loyal to the organization. May you be able to accept without undue criticism and faultfinding the program—an inspired program—which is for the benefit and upbuilding of the people, is the humble prayer I offer, and I do it in the name of Jesus Christ, our Redeemer. Amen.

Now of course this is not our concept of God. But I think we should respect this scientist's desire to establish a scientific basis for faith in God. He did the best he could with the light under which he worked. We will not be disturbed nor disappointed by his conclusion if we keep in mind the fact that the truth about Deity does not lie within the range of scientific research nor philosophical interpretation, but rather in the field of direct revelation.

As to his concept of Jesus he says: "... let us not forget that the perfect man is not a myth; he has existed, in the person of Jesus," who he says "can be assimilated, [that is, likened or compared] 'to one of the intermediary . . . forms, perhaps a million years in advance of evolution.'"

Because they are familiar to most of us I shall not here review in detail our beliefs about Jesus. President Clark set them forth with much clarity this morning. But I do submit to you that these postulated concepts of God and Jesus omit every essential aspect of the divine Redeemer whom we worship. They rule out his and our pre-existence, his divine Sonship, the fall of Adam, and Christ's atonement, Christ's and our resurrection, his past, present, and future role in the courts on high, and our eternal progress and destiny in the world to come.

I repeat that in our peculiar beliefs and faith in Jesus Christ, comprising the foregoing and other revealed truths concerning him, we greatly differ from other people of the earth.

But does it make any difference which beliefs men accept? Remembering that Jesus said a tree may be known by its fruit, let us look at this question for just a moment. One of the fruits of the foregoing conceptions of Jesus is

that the good life which he projected may be attained by accepting and applying his so-called "ethical and moral teachings" such as those expressed in the Sermon on the Mount, while at the same time denying his divinity and ridiculing the fundamental doctrines of his gospel. Here is a quotation from one of the most ardent proponents of this theory.

"What was Jesus' ancestry? Was He a descendant of Joseph and Mary, or of God and Mary? He was a descendant of Joseph and Mary. He was the most perfect human being who ever lived, but He was not the Son of God." And further, "belief in . . . the Virgin Mary, the atonement, trinity, etc., will not help to make a better world, but belief in the fundamentals of Jesus' democracy and the social values named in the Sermon on the Mount will." (*The Good Society*, by Willis, p. 58.)

Now I submit to you that all history, including the present state of world affairs, testifies that the fruits of the teachings of Jesus Christ cannot be had by accepting some of his teachings, rejecting the rest, and denying his divinity. Of all the world's ills, none is more tragic than the denial of Jesus Christ, the Son of God, by so many people who profess to believe in him.

Another fruit of the supreme intelligence theory is that God set a goal for man, but "did not prescribe the means" by which that goal may be attained. This was left, so the theory runs, for man to discover by trial and error. Such a doctrine is the antithesis of our knowledge that Jesus Christ prescribed the exact course by which men may come to the perfection he enjoined.

"He marked the path and led the way,
And ev'ry point defines,
To light and life and endless day,
Where God's full presence shines."

(Eliza R. Snow)

Now to come directly to the point of these remarks, let us consider the fruits of believing Jesus to be what he claimed to be—the literal Son of God in the spirit and in the flesh; the revelation of God to man, the Redeemer, our advocate with the Father. What does such a belief do for one?

Speaking generally, it becomes the motivating force in one's life. Specifically, it induces one to render obedience to the initiatory principles and ordinances of the gospel of Jesus Christ. That is, to have faith in Jesus, to repent, to be baptized by immersion for the remission of sins, and to receive the gift of the Holy Ghost by the laying on of hands. Wholehearted obedience to these purifying and sanctifying principles and ordinances works in the life of the true believer a far-reaching miracle. For one thing, it confers upon him membership in the literal kingdom of God, identifying him as a sheep of the true Shepherd.

Through obedience to these principles and ordinances there is introduced into one's life a new light, a light which conveys to his mind, and opens his understanding to, "... pure knowledge, which shall greatly enlarge the soul, . . ." (See D&C 121:42.) Such an one is in a real sense readmitted into the presence of God. The direct line of communication from God to him is reopened. By this he is sustained in his belief in Jesus Christ with an assurance beyond the understanding of the uninitiated.



This great source of pure knowledge, wisdom, light, and intelligence is, of course, the Holy Ghost who the Savior said would lead men into all truth. To understand and appreciate this great gift it must be experienced. But I bear you witness that it is real and will work a miracle in your understanding. You will remember that without it Peter denied Jesus on the night of his great trial. Possessing it, Peter and John defied their captors, (although those captors had the power to put them to death and in a sense had the disposition to do so) with this declaration: "... whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

"For we cannot but speak the things which we have seen and heard." (Acts 4:19-20.) While one enjoys this gift, his belief in Jesus Christ is secure.

Now, the third effect of complying with these principles of the gospel is forgiveness of sins. This is in itself a mighty miracle. Sin is wickedness and "... wickedness never was happiness." (Alma 41:10.)

Most of the suffering and distress endured by people of this earth is the result of unrepented and unremitted sin. Paul spoke two universal truths when he said to the Romans, "... the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Romans 6:23.) Just as suffering and sorrow attend sin, so

REPORT OF EUROPEAN MISSION TOUR

ElRay L. Christiansen

Assistant to the Council of the Twelve

I pray humbly, my brothers and sisters, that what I shall say may be appropriate. I have been so uplifted by that which has already been spoken from this pulpit this morning, that my heart is filled with gratitude for the goodness and blessings of the Lord, especially for the absolute testimony that I have of his divinity.

Almost two thousand years ago he said, "If any man will come after me let him deny himself and take up his cross, and follow me." (Matt. 16:24.) And again he said, "Let no man be afraid to lay down his life for my sake; for whoso layeth down his life for my sake shall find it again.

"And whoso is not willing to lay down his life for my sake is not my disciple." (D&C 103:27-28.)

We can place ourselves in either category we wish.

In my opinion, one of the noblest expressions of unselfish devotion and a willingness to give of one's self is found in missionary work. We believe that every Latter-day Saint who has the capacity to so do carries the obligation to share with others the truth of the restored gospel. The depth of this belief is adequately demonstrated by the more than ten thousand missionaries

at home and abroad, full time and part time according to their calls, who are serving at their own expense in the missions of the world and in the stake missions.

They answer the calls to serve without equivocation or hesitancy. It matters not one whit to which land or country or clime they may be assigned, even though it might require the learning of a new and difficult language; even though it requires personal sacrifice for him or his family or both, he goes forth and figuratively loses his life for that period of time in the hope that he may bring to others a newness of life and hope and understanding—which may lead to salvation.

Missionary service is not only a test of faith but a real test of character. This is seen in the remarks of a young missionary who said: "In the Army I was forced to obey orders, but in the mission field I am given instructions and then placed on my honor. This has been to me one of the greatest tests in my life—"

Although a few months have passed since we visited your sons and daughters in the ten missions of Norway, Sweden, Denmark, Finland, Netherlands, North Germany, West Germany, Swiss-Austria, France, and Great Britain, I wish to fulfil a promise and bring the greetings, not only of the missionaries, the mission presidents and their devoted wives, but also of many of the faithful members in the fourteen countries that comprise those missions.

In addition to our meetings with the missionaries in report and testimony meetings, I had the privilege of interviewing practically all of the nearly twelve hundred who are laboring in those various missions. It was an arduous undertaking, but it was com-

pensating and worth while to look into their handsome faces across a table and inquire about their work, their thinking, and their faith, their living, and to ask about their parents at home and to receive almost without exception the assurance that they are living clean lives, that they are doing well as ambassadors of truth, that they know the gospel of Jesus Christ, as it has been restored, is true. Not only can you be proud of them but they, too, are proud of you, their families at home, and have deep concern about you.

One young missionary from Canada reported: "My greatest moment came this morning. You see, my father is a baptized member, but he is inactive. He was not in favor of my coming on this mission, but this morning I received a Christmas card from him on which he wrote, 'I am proud of you, my son, and I wish you success on your mission.' This has been the best Christmas gift that my dad ever gave me."

In Denmark, one of these fine young men said, "When I received my call, my grandfather was using tobacco. Then and there he said that he would quit, and he did. He never went to Church much before I left, but now he goes regularly. And, he has lately gone to the temple. Now the greatest hope that I have is that my dad will prepare himself to go to the temple with his family so that we can enjoy our family association forever as we now do." He said, "If my mission does nothing more than to bring my family to a realization that the gospel is the most important thing in their lives it will have been worth while."

It is true that parents live in their thoughts every day and almost every hour with their missionary sons and daughters.

happiness and joy attend forgiveness of sins.

Alma said of his suffering for sin, "... there could be nothing so exquisite and so bitter as were my pains," and then, speaking of the joy which came to him when, through repentance, he had received forgiveness, he said, "Yea, and again I say unto you, . . . that on the other hand, there can be nothing so exquisite and sweet as was my joy." (Alma 36:21.)

Forgiveness of sins is prerequisite to a full fellowship in the Church of Jesus Christ. It is a prerequisite to enjoying the gift of the Holy Ghost. As a matter of fact every blessing of the gospel of Jesus Christ is predicated upon receiving forgiveness of sins; for, as

Jesus said, "... no unclean thing can enter into his [God's] kingdom; therefore, nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end." (3 Nephi 27:19.) Then he added: "Now this is the commandment: Repent, all ye ends of the earth, and come unto me [that is, believe on me] and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day." (3 Nephi 27:20.)

In this statement Jesus Christ gave the only prescription there is for obtaining forgiveness of sins, and, therefore, the

only way to happiness, the only way to a pure knowledge of God our Eternal Father and his Son Jesus Christ, our Redeemer. The following of this prescription depends wholly upon one's belief in Jesus Christ.

I sincerely pray that should the question arise as to, "What do we have which others do not have?" we will remember and try to understand the eternal truths implied in Jesus' statement to the unbelieving Jews, "... if ye believe not that I am he, ye shall die in your sins." (John 8:24.)

God grant that each of us may escape such a death by believing with Peter that Jesus is "the Christ, the Son of the Living God," I humbly pray in his name. Amen.

One young man from Springville said, "Every time my mother tells anyone that she has a son in the mission field, she can hardly keep from crying because she is so proud of me. She feels that I am filling a mission for two. You see, when my father received his call, he was financially unable to go. I am determined to give this mission the best I have, both for him and for myself."

Working hand in hand with the missionaries from the stakes of Zion there are in each of these ten missions a surprising number of local, full-time missionaries as well as part-time missionaries. The devotion of these young men and young women as well as their effectiveness are equal to that of our missionaries from America.

When we met in Berlin in our conference, which was attended by nearly six hundred members of the Church, there were present a number from the east part of Berlin. Among them were twenty-one missionaries who were laboring under Brother Berkhardt, a counselor in the mission presidency. After the general meeting we met with them and heard their testimonies and their reports. It touched our hearts to feel their faith, their spiritual strength, and their love of the gospel. I said to them in conclusion, "Remember that the brethren and the Saints are praying for you."

One of them raised his hand and stood up and said, "Brother Christiansen, tell the Saints and the brethren, that we are praying for them." I thought that was wonderful to think that they would be concerned about our well-being.

Directing the labors of these missionaries are the mission presidents who, along with their capable wives, are

carrying out their heavy assignments with complete devotion. I pay my tribute to their unselfish and efficient service.

In these ten missions there are nearly forty-five thousand members of the Church. I could see that the gospel is a compelling instrument in transforming the lives of those who accept it and who live it.

One convert, a teacher in a university, put it this way: "It is like coming out of the darkness into the light. It is so consistent with reason, and it gives understanding and assurance which all men need."

The faith of many is something to behold. In Heidelberg, Germany, a local district president stood before the pulpit with one arm gone, having lost it in the war. He formerly was a high officer in the SS. Then, he carried out the orders of the war lords for the destruction of men, but now having been converted to the gospel, he stood before this group of Saints, humbly, carrying out the wishes and the plans of the Lord for the salvation of men.

A convert of a year or so, living in Hallein, Austria, who is a self-supporting woman, insists on paying twenty percent in tithing. When we talked to her, she said, "Why, I have been a member of the Church only a short time, and I have missed out on many blessings. I feel that I can never repay the Lord for what I have received in finding the truth." Let me go forward with this program."

My brothers and sisters, I felt a surge of interest amongst the people in those missions. Respect for the Church and even admiration on the part of the people, generally, is evident. This has come not only because of a better plan

of presenting the gospel and increased effectiveness of the missionaries, but also where new buildings of our own design have been erected it is not difficult to see that the respect and the interest of the people, beyond that of curiosity, has increased and a wider interest is manifested by many fine people.

Where public meetings were held in our own buildings the attendance of friends and investigators was far beyond our expectations. Fifteen buildings were dedicated in these missions on this tour.

I found that in place of mere tolerance there is an ever-increasing desire to recognize and to investigate, and I am convinced that an epoch of growth and progress is immediately before us in the various missions in Europe and Scandinavia. In practically every city, except in one mission where the state has not recognized this Church as such, we were visited by polite, interested reporters who gave very good and honest publicity. Twenty-six reporters attended a news conference in the city of Berlin and stayed for an hour and fifteen minutes asking pertinent questions about the Church. I was informed that very acceptable newspaper articles appeared in the press the following day.

The presence of the Swiss and the London temples has had a very definite and noticeable effect upon the people in the areas surrounding them and far into the other lands as well. These temples bring to Europe not only a newness to the landscape, but more importantly, they bring also a newness of thought and of purpose to the lives of thousands of people who know about them and their purposes.



This newness of life's purpose is expressed in the words of a visitor to the London Temple prior to its dedication. After the nature of the work to be done in the temple had been explained, members of the group were asked if they wished to comment or ask questions. One said, "I can say nothing. I'm overwhelmed because of the beautiful and desirable principles that have been re-

vealed to me here today." People are still coming onto the grounds, feeling the influence of those sacred edifices and learning from the guides there the true purpose of life and of salvation.

I was instructed, by the First Presidency, to encourage the members to engage in genealogical research. I did this to the best of my ability. I was pleased to note the willing response

in place of the Lord, and they forgot the Lord's day—the Sabbath day. They failed to meet together on the Sabbath day and thank the Lord for all of the blessings that he bestowed upon them, namely freedom and the right to hold the Promised Land.

This event with reference to keeping the Sabbath day holy by commandment from God took place 3,500 years ago. Two thousand years ago, the Christ taught the world to keep the Sabbath day holy, for he declared, "And he said unto them, The sabbath was made for man, and not man for the sabbath:" (Mark 2:27.) Conditions in the world then as of today indicate that man is made for the Sabbath and not the Sabbath for man. Brethren and sisters, if people will give consideration of the Sabbath as a holy day and remember God who has given them life as their Father and Jesus Christ, his Son, as their older Brother, meeting together in priesthood meeting and Sacrament meeting with the attitude of prayer, they will be blessed, guided, and directed by divine inspiration whereby they can bear testimony that God actually lives and that Christ is his Son.

Again, it was necessary for the Lord to make it clear to the people that the Sabbath day is his day, a holy day, for on August 7, 1831, one hundred and twenty-seven years ago, an American Prophet, Joseph Smith, received a revelation from the Lord, "And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day;

"For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; . . ." (D&C 59:9-10.)

We of the Church of Jesus Christ of Latter-day Saints accept this marvelous revelation, and we accept and look upon the Sabbath day of the Lord as the most sacred day of the week. As a people, we have a great responsibility not only living the gospel but also in constantly keeping the Sabbath day of the Lord

holy and sacred, thereby setting an example to the world as a whole.

The Sabbath day is indeed a day of rest and one wherein we express our appreciation to the Lord for the many blessings that we have and do receive.

As the Israelites worshiped the golden calf, in many respects in various areas the golden calf is again being worshiped wherein nations and individuals are interested in the matter of recreation, the earning of money, farming, and different kinds of other businesses on the Sabbath day, all of which is contrary to the mind and will of him who gave us life, even our Father in heaven.

I am positively sure that after the organization of the Church on April 6, 1830, the membership kept the Sabbath day holy. Originally, they were in New York, Ohio, Missouri, and finally Illinois and were driven out of Nauvoo by their enemies. The Prophet had borne his testimony of the existence of God the Father and his Son, Jesus Christ, for he saw them and lost his life for bearing this testimony; but another new prophet was selected, even Brigham Young, who led the membership of the Church in making the long trip across the plains to the area of these mountains where the Church is now located and where we, its membership, have the privilege of dwelling. The pioneers on Sunday recognized the day of the Lord—the Sabbath. They thanked him for all the blessings that had been bestowed upon them. They partook of the Sacrament and received inspiration and divine guidance from their leadership which included the prophet and members of the Twelve. The pioneers not only accepted the Sabbath day as the Holy Day of the Lord as they traveled over the plains, but also after arriving here and in various areas they saw to it that the Sabbath day was a holy day wherein they held Sacrament meeting and gave consideration to the Holy Priesthood which they held. They looked upon one another as brethren and sisters, sons and daughters of God, and Jesus Christ,

KEEP THE SABBATH DAY HOLY

Joseph L. Wirthlin
Presiding Bishop

President McKay, my brethren and sisters, I sincerely hope that I may have the inspiration and guidance necessary to express to you one or two thoughts.

I have been thinking about the Israelites when they were in Egypt and were slaves, but through the guidance and direction of the Prophet Moses, it was possible for them to become free and leave Egypt and go to the Promised Land. The Lord gave them inspiration through Moses and guided them which built them up in the faith that God actually lived and that in the future, his Son, Jesus Christ, would appear upon the earth. He gave them the Ten Commandments. I draw to your attention the eighth commandment. I shall only read part of it. The Lord said, "Remember the sabbath day, to keep it holy.

"Six days shalt thou labour, and do all thy work:

"But the seventh day is the sabbath of the Lord thy God: . . ." (Exodus 20:8-10.)

As the Israelites traveled along, they forgot the Ten Commandments. They gathered together their gold and built the golden calf which they worshiped

and the certain interest that was manifested on the part of the Saints everywhere and to find that now in almost every district there is a genealogical organization set up with men and women who have considerable understanding as to the procedures of genealogical research.

I am happy to return in service to the Church and to the Lord a little

of that which I have received in such abundance. I am happy to bear my testimony. I know that Jesus is the Redeemer, the Savior of mankind. I know that the gospel has been restored according to the promise of the Lord through his prophets and that Joseph Smith was the instrument in his hands; that all Presidents of the Church were and are prophets, seers, and revelators.

I know that in due time of the Lord our testimonies will be vindicated, because in the words of another, "Truth like the sun permits itself to be obscured, but like the sun only for a time."

May God bless us that we may be true and faithful, I pray, humbly, in the name of Jesus Christ, the Lord. Amen.

his Son, as their older Brother. The pioneers have set us a great example with reference to keeping the Sabbath day holy, and therein we have a great responsibility in so teaching the world the holiness of the Sabbath day by the kind of example we set. We have many opportunities not only for ourselves but for others; for example, the great Sunday School organization is available to teach the gospel as it has been revealed through Jesus Christ and the prophets from the days of the Prophet Joseph down to the present time. Brigham Young declared upon one occasion, "In some of our Wards and settlements the administering of the Sacrament has been introduced in the Sunday Schools. It is very pleasing and gratifying to the spirit that I possess, for the parents to see that their children attend Sunday school and receive the proper instruction with regard to their faith. After the Sunday school is over, let the parents take the pains to bring their children to meetings." (*Journal of Discourses*, Vol. 19, page 92.) He recognized the most important meeting of the week—the Sacrament meeting on the day of the Lord, the day when they should come together and partake of the Sacrament and remember exactly what the Christ had done in dying for all men and making it possible for us to have the gospel of the Lord Jesus Christ for our salvation, our guidance and our direction. I pray the day will come that all of these men of the Aaronic and Melchizedek Priesthood will attend Sunday morning priesthood meeting, Sunday School, and particularly the Sacrament meeting.

There comes to my mind the history of a wonderful man. I knew him at the age of twelve. His name was Jesse Knight. As a boy I lived with my family in Eureka, Utah, until I arrived at the age of fourteen, and during my boyhood days, I knew and came in contact with Jesse Knight. He opened up five of the great mines in the Eureka area and became a very wealthy man, but with all of it, he was an active member of the Church of Jesus Christ

of Latter-day Saints. He paid his tithing and made contributions to the Church, and particularly to Brigham Young University, but in spite of his wealth and greatness, he did not seek the golden calf. He was one of those individuals who accepted the Sabbath day as the day of the Lord. On the Sabbath day, his mines were closed. His miners had the opportunity of rest and of attending their various meetings. There was erected a mining camp which carried his name, Knightsville, wherein he immediately saw to it that a chapel was erected, a ward was organized, and at the head of this ward as bishop was John Roundy, the general superintendent of all of these mines. I knew him when I was a boy and up until the time he passed away some few years ago. But the thought is this, that to Jesse Knight the Sabbath day was a holy day not only for himself but also for all of those who were employed by him. Upon closing his mines on the Sabbath day there were other individuals who owned mines in the area who complained, indicating that closing the mines on Sunday would create difficulty for them, but, nevertheless, Brother Knight went ahead and closed his mines. In a short time, the owners of these other mines soon followed his example, and in this large mining camp for several years all miners had the privilege of attending their meetings and keeping the day of the Lord holy which unfortunately has since changed wherein the holy day of the Lord is forgotten in many such areas.

Once again, brethren and sisters, I bear testimony to you that if we will keep the Sabbath day holy, the Lord will bless us, guide us, inspire us, and direct us in solving our many problems. The Lord will never forget us if we do not forget him. The Apostle Paul said, "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." (Romans 14:17.) Do you suppose that we can enjoy righteousness and peace

and joy in the Holy Ghost if we fail to keep the Sabbath day holy? With reference to the statement of the Apostle Paul, "For the kingdom of God is not meat and drink; . . ." he had in mind of keeping the Sabbath day unholy by participating in recreation and the opening of businesses on the Sabbath day, all of which is contrary to the mind and will of our Father in heaven.

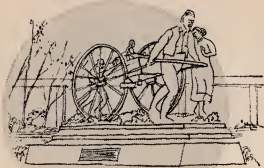
How inspiring it is to thank the Lord in our homes, and not only in our homes, but to have the privilege of coming together on the Sabbath day in Sacrament meeting and expressing our gratitude and thanks for the many blessings that we have and do receive from day to day.

I again draw to your attention the statement of the Prophet Moses over 3,500 years ago when he said, "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God: . . ." (Ex. 20:8-10.) And the statement of the Christ 2,000 years ago wherein he declared, "And he said unto them, The sabbath was made for man, and not man for the sabbath:

"Therefore the Son of man is Lord also of the sabbath." (Mark 2:27-28.) And the revelation to the Prophet Joseph, "And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day;

"For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High;" (D&C 59:9-10.)

In conclusion, my brethren and sisters, I bear testimony to you if we will follow and live the words of the Prophet Moses, of Jesus Christ the Son of God, and the Prophet Joseph Smith, a divine prophet, in keeping the Sabbath day holy, the Lord, in turn, will bless us, guide us, direct us, and inspire us, which I pray will be the blessing of all of us, in the name of Jesus Christ. Amen.



OURS---THE GREATEST MESSAGE

LeGrand Richards

of the Council of the Twelve

I am very happy, brothers and sisters, to have the privilege of attending this conference with you. I rejoice in my membership in the Church and in the faith of the Latter-day Saints, and the work that they are accomplishing for good in the world.

Last night we were told in our missionary conference meeting here, that during 1958 we had 33,330 convert baptisms into the Church. Now that represents a lot of work, and it represents people who have left the teachings of their youth and joined this Church because the Lord has given them a witness by the power of the Holy Spirit, that this work is truly divine.

I returned a week ago from touring the West Spanish-American Mission, among our Spanish-speaking people. I was impressed as I listened to President Christiansen here today tell of the testimonies he heard while touring the missions of Europe. Such testimonies you

hear wherever you go. One little Mexican widow we met while touring the mission, left with six little children, and asked to bear her testimony, thanked the Lord that she had the gospel now to raise her children by. That was typical of many of the testimonies we heard.

Recently at a conference in Arizona, a prominent banker, who had just joined the Church, said, "This Church is not just a religion, it is a way of life." And when you find the joy and the happiness that come to people through accepting the gospel, it makes you feel as if we should put forth every effort in our power to share our message with all of our Father's children.

The Lord indicated when he gave the signs of his second coming, that this gospel of the kingdom, the gospel that he preached, the gospel that he left with his twelve, would be preached in all the world for a witness unto all nations, and then should the end come.

It is not that we expect everybody will accept the truth, because their minds are blinded, but if they would, it would greatly enrich their lives. I thought as I listened to these testimonies, that if I could have the desire of my heart above all other things, it would be that all men everywhere, our Father's sons and daughters, might share with us the glorious truths of the restored gospel of the Lord Jesus Christ.

I think I felt like Alma of old. After hearing the testimonies of his brethren of their experiences in the mission field, he made this statement:

"O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people!" (Alma 29:1.)

On Wednesday of this week, we spent eight and one-half hours listening to our mission presidents. Thirty-eight

of them spoke and bore their witness of the joy they found in their labors, and of the happiness that comes to those who accept the gospel, and of the miraculous manner in which the Lord had led some of the missionaries to the homes of those who have been seeking after truth.

So I feel that the greatest desire of our hearts should be to share this message with all the world.

One of our noted commentators is reported to have said that he was once asked what message could be broadcast to the world that would be considered more important than any other, and he said, after giving it consideration, he decided that to be able to broadcast to the world that a man who had lived upon this earth and had died had returned again with a message from God, would be the greatest message that could be broadcast to the world.

That being true, the Latter-day Saints have the greatest message. You have heard the testimony borne this morning that the Father and the Son appeared to the boy, Joseph Smith. You listened to President Clark tell of the doubt in the hearts of even the followers and the apostles of Jesus when the report came to them from the women that he was not in the tomb but that he was risen, and they thought it was an idle tale. When we talk today of God the Father and his Son Jesus Christ coming back to this earth and holy messengers visiting this earth in our day, the world thinks that these are idle tales and yet they profess to believe in the Bible, how the Lord appeared to the prophets of old and the Bible bears witness that he is the same yesterday, today, and forever without shadow of changing, and how can they believe in that kind of a God and then believe that the heavens are sealed so that he cannot talk to us today as he did in days of old.

I would like to say to those who are not members of the Church who might

*Saturday Afternoon session,
April 4, 1959*

ASPIRE NOT TO THE HONORS OF MEN

Alma Sonne

Assistant to the Council of the Twelve

My brethren and sisters, just as I arose to step up here to the rostrum, my good friend and associate, Elder

Christiansen said, "The Lord bless you." I think I have never needed his blessing more than I do at this moment, and I pray for the good Spirit, and pray also for your support and your sympathy.

I was impressed very much with the remarks of President Joseph Fielding Smith. He referred to the comprehensiveness of Mormonism, how this gospel of the kingdom must be preached to every creature—all of God's children—whether they be living or whether they be dead. A few years ago I was over in Norway and visited the little town of Trondheim where a car took us up to an elevated place just back of the Viking Monument in that city. As

the car stopped I said to the driver, "Do you know where Brother John A. Widtsoe and his mother lived when their home was in this city?" He said, "Of course. Everyone knows that. Would you like to see it?" Of course, I would.

He drove us down through the city, and we finally stopped in front of a little white dwelling. Everything about that place was immaculate. Even the stones around the walks were painted white. I knocked at the door, and I said to the woman who opened it, "May I go around to the back and see the premises in the rear?" She said, "Of course!" I walked around to the

be listening in over the air, or those who are here present today, that our witness is true. We know it is true, and someday, if you have listened to our testimonies and you do not go to the trouble to find out whether these testimonies are true or not, you are going to be held accountable; for our message is to be preached in all the world for a witness unto all nations.

I have thought that it would not be necessary to study everything and read all the scriptures if one really wanted to know if our message is true. There is no other people profess an opening of the heavens and the visitation to this earth of holy messengers in our day; for the most tangible evidence of the truth of the story of the Prophet Joseph Smith is the Book of Mormon. The Book of Mormon has been distributed by millions of copies all over the world, and there are many, even not members of the Church, who believe that the Book of Mormon is true.

Just read the testimony of the three witnesses in the front of every book, where they testify that an angel of God came down from heaven, and he brought and laid before their eyes, that they beheld and saw the plates and the engravings thereon, and the angel declared unto them that they were translated by the gift and the power of God.

Why cannot the world believe such a testimony as that? And then there is the testimony of the eight witnesses to whom the Prophet was privileged to show the plates. Then there is the testimony that comes from those who accept the gospel.

I attended a conference recently where a young woman, a convert, the mother of two little children, was asked to bear her testimony. She said something like this:

"When the elders came into my home, they read me the promise in the Book of Mormon that when that book came

to us, if we would read it, asking God the Eternal Father in sincerity, that the Lord would manifest the truth of it unto us by the power of the Holy Ghost."

She said, "I believed that promise, and I went into my bedroom and got down on my knees and asked God the Eternal Father to let me know whether that book was true or not, and I read it, and my whole soul was illumined, and I knew that it was divine."

We had a man here as a tourist on Temple Square a few years ago, a minister from Texas, and after returning home he wrote a letter back saying that he had purchased a copy of the Book of Mormon. He said, "I have a library of important books that cost me over twelve thousand dollars, but I have one book that is more valuable than them all because it is the word of God and it is the Book of Mormon."

Just recently a letter came in to the headquarters of the Church from a minister in the East. He said he bought a copy of the Book of Mormon years ago from a Mormon elder who called at his home. He said, "I put it in my library. I never read it until recently, and now I have been reading it, and I have been quoting from it in my sermons." In his letter he mentioned the words of Alma and the words of Nephi out of the Book of Mormon which he had used in the preparation of his sermons.

Why cannot the world believe? Why cannot they accept it? Some of you remember a few years ago how Brother Nicholas G. Smith told us of being invited by the dean of religion at the University of Southern California in California to lend him a copy of the Book of Mormon. He gave him a copy used by the missionaries that had passages underlined in red ink, or a lead pencil, and that minister invited Brother Smith and the missionaries to attend his next meeting in his own parish, and he stood before his people

and read verse after verse that had been underlined by the missionaries, and then he said something like this:

"Why cannot we fellowship a people who believe in such wonderful things as I have been reading to you here today?" And then he went on to say, "We have here a volume of scripture which has been in our midst a hundred years, and we have not known anything about it."

I see that my time has gone. I love the Book of Mormon. I know that no honest soul searching after God can study that book without knowing that it is divine, that it was not written by Joseph Smith; and when it is evident that it is what it purports to be, a volume of scripture that the Bible promised should come forth in our day, then all of the message of the Prophet Joseph Smith is true, then they will open their hearts and their minds to the messages of Moroni, John the Baptist, Peter, James, and John, Moses, Elijah, Elias, the prophets who have visited this earth in the restitution of all things spoken by the mouths of all the holy prophets since the world began, which Peter declared and promised would occur in this world before the coming of Christ.

The Book of Mormon was preserved to be a witness that Jesus is the Christ, the Eternal God, manifesting himself unto all nations.

In 1934 a questionnaire was sent out to five hundred Protestant ministers by the Northwestern University, and out of 500, 130 of them denied the Deity of Jesus. When the blind lead the blind, Jesus said "... both shall fall into the ditch." (Matt. 15:14.)

We invite all men everywhere to make an investigation, and we promise them as servants of the Living God that they can know that this work is divine and that is my testimony to you, and I give it to you in the name of the Lord Jesus Christ, our Redeemer. Amen.

back and as I stood there I saw some lettering on the fence. I walked nearer so I could better see the lettering, and I deciphered the name, Karl Vidtsøe. I wrote the name in my book, and when I came back to Salt Lake City I immediately went up to see Brother Vidtsøe. I said to him, "Brother Vidtsøe, who is Karl Vidtsøe?" He said, "Oh, that is Uncle Karl. Uncle Karl was a good man, but he never could see the beauty and the strength of the restored gospel. But Sister Vidtsøe and I have been over there," he pointed to the temple, "and we have done the work for Karl,—all we can do for him in this life, but when we get over on

the other side I will surely find Karl, and I will preach the gospel to him until he is ready to receive it."

Do you see the beauty of the restored gospel? Do you see the anxiety of Brother Vidtsøe to proclaim the gospel truths to his relative? It occurs to me as I stand here that our work is probably never done. We will commence on the morrow, or whenever we pass on, just where we left off today. We will search for our relatives and our friends until we will find them, and we will preach to them the self-same gospel which we are teaching the world today, both at home and abroad. It is glorious, brethren and sisters, to contemplate this

phase of the restored gospel.

I jotted down here in just a moment, two or three passages of scripture. One reads like this: "But seek ye first the kingdom of God, and his righteousness; and all [else] shall be added unto you." (See Matt. 6:33.) Here is another one which has come to us through modern revelation. "... Many are called, but few are chosen. And why are they not chosen?"

"Because their hearts are set so much upon the things of this world, and aspire to the honors of men, ..." (D&C 121:34-35.) Have you seen men depart from the faith because their hearts are centered in the things of this world? And



because they aspire to the honors of men?

Another statement made by the Savior: "How hardly shall they that have riches enter into the kingdom of God?" (Mark 10:23.) I do not know exactly what the Lord meant when he said that, but I do believe that we have no right as members of the Church to put our first thoughts to the accumulation of worldly things, and I believe he expects us, as stated in that verse I first read, to seek first his kingdom.

He said to the rich young ruler: "If thou wilt be perfect, go sell all thou hast, and give to the poor, and take up thy cross and follow me." (See Matt. 19:21.) The rich young ruler could not comply because he had many possessions, and as a result he went away sorrowing.

Judas Iscariot thought he could get

nowhere without money, so he betrayed his Lord for thirty pieces of silver. The sequence to that is that Judas hanged himself. I know a man who gave up his responsibilities in the Church in order to make money. As a result he is wealthy, and has become a power in the business world, but I now observe that he has lost his family and destroyed his chances and his opportunities for a place in God's kingdom. That is tragic, my brethren and sisters.

I know another man who gave up his position in a large business concern rather than give up his calling as a bishop. I loved that man. He died a year ago, but he left his widow enough for her care while she lives, and I have observed that his sons are recognized leaders in the business world. The Lord blesses devotion and faithful performance.

"WHOM SAY YE . . ."

*Spencer W. Kimball
of the Council of the Twelve*

Beloved brethren and sisters, it is a joy to be back in this part of Zion. As the other brethren have mentioned their tours in foreign lands, my very recent memories were stirred. I bring to you also the greetings of the thousands of members of the Church of all nationalities in South America.

Last Saturday and Sunday I was in Peru with various gatherings of Saints. I have enjoyed greatly the touring of the missions in those countries. They are like giants just yawning and stretching and ready to go to work. There are great agricultural empires, mines, cattle and industries, and a great people made up of immigrants from all over the world, particularly Europe, and much influenced by European immigration and culture. They are a great people.

It was inspiring to me to note the thousands of Italians in the Church and the thousands of members with Spanish and Portuguese backgrounds and from these places where we have not yet established regular missions. But our work is telling and the heaven is leavening the lump. There are four hundred missionaries in those six countries in which we are proselyting in South America, your sons and daughters of whom you can well be proud.

The work is progressing and accelerating in speed. It took twenty-four years to get the first thousand converts in Argentina. It took only eight years for the second thousand, a year and seven months for the third thousand, and they expect from now on to get a thousand plus each year. The other countries, likewise, are inspiring, and it was a joyous experience. In most of the many branch chapels there hangs the picture of the prophet of the Lord with his counselors, and the prayers of the Saints are constantly for them.

We were received well by the countries, by their officials, and by the press. I was interested in a comment made by a representative of one of the largest papers in Brazil. She had heard my sermon the day before, on Sunday, in which I had spoken rather strongly about the restoration of the gospel. She said to me, "Why was Joseph Smith persecuted and martyred?" I replied, "Well, very much for the same reason that the Christ was crucified." And she asked, "Why was that?" I answered: "Because he said, 'I am the Son of God.'" And her next remark shocked me: "He should not have said it, should he? He really was not, was he?"

I thought she was joking. I looked into her eyes for a moment and thought she was going to smile. But she did not. And I said firmly: "He said he was the Son of God because he was the Son of God."

Last Sunday I read the Easter paper of one of the largest cities in South America. The author was a minister with letters after his name. I read the entire article and in the half a page given front page notice, he never mentioned the Lord of heaven and earth,

the Redeemer, the Savior. He always spoke of "Jesus." He quoted two or three scriptures which mentioned Jesus of Nazareth as being more than the carpenter's son, but never in his writing did he ever give any other title to the Christ who shed his precious blood for him.

I asked four hundred missionaries, "What think ye of Christ and the claims that are made?" And I heard four hundred inspiring testimonies from youth—sure testimonies, ringing with conviction.

I am reminded of what Paul said: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God."

"For I determined not to know anything among you, save Jesus Christ, and him crucified." (I Cor. 2:1-2.)

I could not see how we could really celebrate an Easter without discussing the Lord Jesus Christ. Why even the devils know that Jesus is the Christ. On one occasion the devils came crying out and saying, "... Thou art Christ, the Son of God." And he rebuking them suffered them not to speak: for they knew that he was the Christ." (Luke 4:41.) On another occasion "... the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?" (Acts 19:15.) And another time, "... they cried out saying, What have we to do with thee, Jesus, thou Son of God, art thou come hither to torment us before the time?" (Matt. 8:29.)

As was suggested this morning, I believe that there was a considerable conviction in the heart of Pilate, who was constrained by his conscience to let the Savior go free, but because of political ambitions and other reasons,

I have been reading just recently the life of Dr. Karl G. Maeser. Brother Maeser was a remarkable man. Somewhere in the book it tells about a group of missionaries who had met together in Meissen, Germany, the birthplace of Dr. Maeser. One of the missionaries made this remark: "Think what Dr. Maeser has done for the Church." Another responded promptly: "Think what the Church has done for Dr. Maeser." That remark offers a real suggestion. Have you ever stopped to think what the Church has done for you individually? How it has enriched your life? How it has given you courage and strength to go forward in your daily pursuits, and how it has brought you comfort in times of sorrow and distress? It is wonderful to belong to the Church.

Many of our leaders, past and pres-

ent have made great contributions to the Church. I know men who have laid upon the altar every worldly possession they had for the gospel's sake. They have gone into strange lands, sometimes far away from home and friends, to teach the gospel of the kingdom, and to explain God's revealed plan of salvation to others. Dr. Maeser, as I have read, was reared in an environment of culture and refinement. He associated with the elite in Germany. He had access to libraries. He was familiar with the best books of his day. His education was broad and varied, and included the study of music and art and several languages. God in his own way had prepared Dr. Maeser for his mission in the Church among the Latter-day Saints.

I can well imagine that was difficult for Dr. Maeser to make the ad-

justment, yet I am sure that this good and great man did not complain nor compromise. He did not permit difficulties to obscure his vision of the truth. Brother Maeser had heard the voice of the Shepherd. That voice brought conviction to his soul. That conviction transformed his entire life, but whatever happened, confusion and uncertainty disappeared, and he stood for the first time on the solid foundation of faith in the True and Living God.

Brethren and sisters, may we appreciate our membership in this great Church. May we have the courage and the strength to devote ourselves unselfishly for the promotion of God's work among his children. That is our responsibility. It is our obligation, and may we not fail therein. I pray in the name of Jesus Christ. Amen.

in spite of his wife's importuning, he delivered him to be crucified. But even after that, he wrote on the cross in three languages, Hebrew, Greek, and Latin, this famous statement: "... Jesus of Nazareth the King of the Jews." The Jews offended came and said,

"... Write not, The King of the Jews but that he said I am King of the Jews."

"Pilate answered, What I have written, I have written." (See John 19:19-22.)

I think there was more than casualness in Herod's taking the lives of numerous little boys. I think he really believed that this could be and might be the promised and prophesied Redeemer who might take his kingdom from him.

You have read of Nathanael, the man without guile, who said, as he saw the Christ: "... Rabbi, thou art the Son of God; thou art the King of Israel." (*Ibid.*, 1:49.)

Paul had hardly made his transformation, he had just barely received back his sight from his unusual experience and he went straightway into the synagogues and preached Christ, "that he is the Son of God."

Why will the divines of the day purposely avoid the names of the Deity whom they would choose to call only Jesus. There are tens of thousands of Jesuses in the world. In all the Spanish-speaking countries you find them on every hand. They call it Jesus (Hä-sús), but it is Jesús. But there was only one Jesus who became the Prince of light, the Author of our salvation.

Joseph Smith said: "... I had actually seen a light, and in the midst of that light I saw two Personages, and they did in reality speak to me; and though I was hated and persecuted for saying

that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me falsely for so saying, I was led to say in my heart: Why persecute me for telling the truth? I have actually seen a vision; and who am I that I can withstand God, or why does the world think to make me deny what I have actually seen? For I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it; at least I knew that by so doing I would offend God, and come under condemnation." (Joseph Smith 2:25.)

Almost every time a man of the press approached me in South America, his first question was: "What are you doing and what is your objective in South America?" And I said to him: "Do you remember in the Acts of the Apostles, of the travels of Paul, where he went into Asia Minor, to Greece, and to Rome, and possibly even farther west? That is what we are doing. One of my colleagues is just returning from the South Seas; another has just returned from South Africa, another from Europe. We are doing what the Lord said, '... Go ye into all the world, and preach the gospel to every creature.'"

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15-16.)

"And you mean to say that you are doing the work that Paul did?"

And then I said, "No. I never could do the work of a Paul, but I am covering the world with my brethren as did Paul and Peter, only that Paul covered a small part of the earth. Today we are going to the ends of the earth and this is one of the four corners."

The Lord testified of himself in addi-

tion to the numerous testimonies of him. He said to his Father in that glorious prayer: "Father, glorify thy name. Then came a voice from heaven, saying, I have both glorified it, and will glorify it again." (John 12:28.)

There is a very interesting distinction between the introduction of our Father in heaven of his Son on the waters of Jordan, the one on the Mount of Transfiguration, and a little later in the Nephite country. He said to John at Jordan, and those others who may have heard it, perhaps those who became the apostles of the Lord, "... This is my beloved Son, in whom I am well pleased." (Matt. 3:17.) He said on the Mount of Transfiguration, as reported by Peter, "... This is my beloved Son, in whom I am well pleased; hear ye him." (*Ibid.*, 17:5.) To the Nephites, after some transcendently glorious things had happened, he said a little more. Introducing his Son, Jesus Christ, his words were: "Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him." (3 Nephi 11:7.)

There had been a glorification program since, there had been a death, a resurrection, an ascension, and now he had returned to the earth again.

As he went into the clouds and was received and absorbed by them after his forty days upon the earth, there were many standing looking up to heaven, and the angels stood by and said, "... Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11.)

After his appearance to the Nephites, it was a long time before he returned.



THE MIGHTIEST WORK OF ALL

Levi Edgar Young

President of the First Council of the Seventy

President McKay, President Richards, President Clark:

I am happy to say something to my brethren and sisters on this occasion and I sincerely pray for their faith and prayers. We are all interested in the Christian world today. I have the honor of being a member of the American Christian Palestine Committee with the Reverend Bishop Moulton of the Episcopal Church to work for the redemption of Palestine, and its restoration. A few weeks ago we were asked to write about the Constitution of the United States and what it means as a civic document. To us all, the Constitution of the United States is a very sacred document, and it has never been equaled in the history of the world.

I wish to read a paragraph written ages ago by a famous Greek orator whose name was Isocrates.

"The age in which we live should be distinguished by some glorious enterprise. . . . Let world leaders contrive to put to an end our present troubles. The treaties of peace are insufficient

He could not well return to a people who did not believe in him. He needed somebody who had a great, consuming faith, who would receive him as Jesus Christ, Redeemer, Savior, Son of God. That happened in a grove in New York State in the early part of the nineteenth century, and the same words were said again by a Loving Father, who had

already delegated this particular work to a Glorified Son, and he said again to a young boy, ". . . This is my Beloved Son. Hear Him!" (Joseph Smith 2:17.)

You remember what Peter said when the disciples were asked, ". . . Whom do men say that I, the Son of man, am?" They spoke up and said men thought him to be Elias or one of the other

for their purpose; they may retard, but cannot prevent our misfortunes. We stand in need of some more durable plan, which will forever put to an end our hostilities and unite us by the lasting ties of mutual affection and fidelity."

Quoting the words of Herbert L. Willitt,

"The divisions of Christendom today are its most conspicuous reproach, and its chief cause of inefficiency. They present a moral affront to the enterprise inaugurated by Jesus Christ, and constitute the outstanding limitation of its progress. The divided state of the Church is an affront to Christianity. We wonder if Christianity can survive; we wonder if the Christian groups can fight the evils of the social order of our times."

Only the true Church can furnish the program and power to meet the emergencies that confront the world today.

The Holy Bible is not only the masterpiece of the world's literature, but it is also the most majestic exposition of religion ever given to man. It contains the writings of the inspired prophets of God, and embodies the principles of the gospel of Jesus Christ our Lord. It enlightens us on the great themes of revealed religion: man, scripture, salvation, faith, prayer, and immortality. God reigns in heaven and in earth; he is the rightful King of nations, and the Source of supreme good to men. In his image was man created. Great prophets like Moses, Isaiah, Hosea, Jeremiah, Daniel, Ezekiel, and Micah

were divinely appointed servants, and they wrote the holy scriptures and inspired the peoples of the ancient world to believe in God and to hope for the Redeemer of the world. They had the highest possible knowledge of moral and religious laws.

How one loves to read the Ten Commandments, one of the greatest lessons of the Bible. They were given to Moses, the prophet, hundreds of years before the birth of the Savior.

Then we have such words from the Jewish Talmud which were written soon after the Ten Commandments. Let me quote to you a few sentences which show the dignity of the teachings of ancient Jewish writings.

"The name of the Lord shall be loved through thy treatment of thy fellow man.

"Do God's will as thy own will, submit thy will to his will.

"Be not like servants who serve their master for the sake of reward.

"Thy neighbor's honor must be as dear to thee as thy own.

"Keep aloof from grumbling.

"Do not hate the one who reproves thee.

"If you humble yourself, the Lord will lift you up.

"Pass not judgment upon thy neighbor, until thou has put thyself in his place."

However highly we may estimate the truths we have today, it is for us to

ONE HUNDRED PERCENTERS

Carl W. Buehner

of the Presiding Bishopric

My dear brethren and sisters, it is always an honor to greet you at a general conference of the Church and to bear you my testimony of the divinity of this great, ever-growing, latter-day work. What I have read, heard, and observed concerning serious conditions confronting this world in which we live makes me more appreciative than ever before of the testimony I have of things eternal.

I am sure we are all interested in security, and would like to say to all people living that if we are interested in security, we should live close to the teachings of the God of this land, who is Jesus Christ, for he has said, ". . . and though the heavens and the earth pass away, my word shall not pass away. . . ." (D&C 1:38.) I think more people than ever before are turning their hearts to religion for an answer to some of the

prophets, and then the Lord said again, and I can imagine his piercing eyes, wondering and expectant eyes, "... But whom say ye that I am?" And the answer was one of the most stirring and glorious of all statements made, "... Thou art the Christ, the Son of the living God." And the next statement followed which must never be over-

looked: "... flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (See Matt. 16:13-17.) In other words, man has not told you this, but my Father has revealed it unto thee, a great revelation has come unto thee, and ye *know* it.

I asked four hundred missionaries the Lord's question which faces every

man, woman, and child on this earth: "Whom do ye say that I the Son of man am?" And I was gratified at the hundreds of replies from your sons and daughters, saying, "Thou art the Christ, the Son of the living God."

And that is my testimony to you, my brothers and sisters, in the name of Jesus Christ. Amen.

understand the gospel. Rudolph Kittel of Leipzig University wrote some years ago: "Some one has got to rise to give to the world the doctrines of Jesus Christ, our Savior, for the world is in need of them." This calls to my mind an experience that some of the actors of the old Salt Lake Theatre had one evening. A noted American actor had just closed the play of *Hamlet*, and was about to leave to take the train for San Francisco. Standing in the doorway of the so-called "Green Room," Mr. Clawson, the manager of the old playhouse asked him to say a few words. Mr. Edwin Booth stopped for a minute or two, then said: "It is seldom I speak in public, but I would like to repeat on this occasion the most beautiful words ever uttered. Bowing his head he said:

"Our Father which art in heaven,
Hallowed be thy name.
Thy kingdom come.
Thy will be done in earth, as it is in heaven."
(See Matt. 6:9-10.)

With these words from the Lord's Prayer, Booth turned and said "Good-bye" to the few people and walked from the theater to the sidewalk where he took a carriage to the depot.

The Prophet Joseph Smith has done the mightiest work of all:

We first see Joseph Smith in the woods on the frontier of America praying as a child might pray, and the Lord

appearing to him. Using the words of the Psalmist, "Grace is poured into thy lips, therefore, God hath blessed thee forever more." With the Father was Jesus the Savior. Joseph heard the voice of God and the divine words: "This is my Beloved Son." A new day was at hand. From that moment he was heart and mind for the word of the Lord. What a message for our missionaries of today!

He learned that day that the divisions of Christendom are its most conspicuous reproach and the chief cause of its inefficiency. They present a moral affront to the enterprise inaugurated by Jesus Christ, and constitute the outstanding limitation of its progress. Christianity is weakened by its divisions in facing the problems of today, among which are class hatreds, race antagonisms, blindness to social justice, the lure of vicious literature, crime-instigating narcotics, and the spread of military spirit in the world.

The supreme test of religion is revelation. No religion can be persuasive unless it relies on the principle of revelation. The living Church of Jesus Christ must be revelatory. One readily sees that the very lifeblood of the Church is the principle and potency of redemption. Christianity in its pure sense is the religion of redeemed personality. While all true men reveal God, the complete carrier of revelation can be no other than a chosen personality.

By the power of the Holy Priesthood

which he received from heaven, Joseph Smith established our true relationship to God. Out of this grows the salvation of man—his true immortal life. The nations all bear witness to the need of a light that is not of man. We can give our word to the world that the forces which are to make the world the world it ought to be are now within it.

Thousands, yea millions of people are waiting to hear the voice of our Father in heaven. Millions are turning to God, and we are in these days of world turmoil experiencing a rising tide of understanding and goodwill that is constantly ebbing and flowing among us all. The fact that the movement has been reserved for our day fills us with the deepening sense of our responsibility and duty to make sure that the golden opportunities it offers are not lost.

"It changes everything.
I can see the end of war in this, some day.
I can see the joy of women and little children—some day.
I can see the cities and great spaces of land full of happiness.
I can see love shining in every face.
There shall be no more sin, no pain, no loss, no death—
Only life, only God—some day when the world shall have learned."
—Charles Rann Kennedy

I pray God to bless us all this day. Amen.

perplexing problems we face.

I find great joy in my work in the Church, and I hope it will always be my desire to have the work of the Church come first. I like people who put "first things" first in the Church.

It is very encouraging to know that progress is being made all along the line. I enjoy my experiences in the stakes with you people.

Recently, a young man speaking at

a stake quarterly conference said: "I am a very important person in my ward. I hold the office of a priest. I am the only priest in my priests' quorum. In our quorum, it is either one-hundred percent or nothing." It did not take long for this young man to prove to us that he was a hundred percent. I admire the young men and young women who are achieving to be hundred percenters by the standards with which

we measure them. I am sure we cannot measure all of their activities, but many of them are making remarkable progress. This is even carrying over to some of our bishops and some of our other leaders.

I learned not long ago while attending a Fathers' and Sons' banquet in the Summit Stake that one bishop in a ward—and I guess he has been the bishop a long time or else it is the con-



tinuous record of two bishops—said they have not lost a boy to inactivity in their ward for thirteen years.

In another stake I attended, I heard a bishop make a similar report, but his was for six years, and still a third bishop in another stake said, "We haven't lost a boy in our ward for five years." Then I began hoping for the day when we could say to the whole Church, "We have not lost a boy or a girl in the Church this year, or for five years, or ten years." I think we are moving forward and accomplishing things that we have never accomplished before.

I was interested in hearing a young Latter-day Saint girl speak on the topic, "When and How Does a Young Woman Make Preparation for Marriage in the Temple." As she developed her subject, she said: "I have come to one conclusion. There is a right way to get married, and there is a wrong way to get married. If some young man

does not propose to me who can take me to the temple, I will convert one who can. I have a desire to be married the Lord's way, and I am going to insist that the man whom I marry is one who can take me to the House of the Lord."

I heard another little experience of a man who had recently been asked to supervise a district in ward teaching. He said, "Bishop, I will accept on one basis, that we do one-hundred percent ward teaching, and when I am unable to maintain one-hundred percent, I quit." I got a letter from his bishop the other day, who said, "For forty months, he has had one-hundred percent, and we see no reason why this will not continue indefinitely."

There come to us many experiences of devoted and dedicated ward teachers to the ever-expanding ward teaching program. I learned of a pair of ward teachers who travel 180 miles each month to visit three families, and they always get the three families visited. In another stake—I think in Florida—two ward teachers travel 160 miles each month to visit the families in their district, and they are always doing one-hundred percent teaching. If I remember right, we had a report some time ago of two teachers in one of the Canadian stakes who traveled approximately 4,000 miles a year to visit those in their district, and they faithfully visited every family each month.

I learned of a faithful ward teacher up in the Ogden area who has just completed fifty-six years as a ward teacher with a perfect record of never missing one month in the fifty-six years' time that he has been a teacher, even though for the first ten years or more

he had twenty-five families in his district. He underwent a serious operation; he had some other difficult problems, but his perfect record was maintained in spite of these conditions. He is held in high esteem by the families in his district.

I learned of two high priests who impressed me very much. One of them is ninety-two years of age and served as a ward teacher for seventy years. The other at the age of ninety-four had been a ward teacher for eighty-two years, having started when he was twelve years of age. This good brother indicated that he had only missed visiting his district four or five times in this eighty-two year period. In my humble opinion, I think when men, who give this type of service to the responsibilities that come to them, report to the other side, someone is going to stand there with outstretched arms, welcoming them into the kingdom of our Heavenly Father.

The ward teaching program is one of the oldest programs in the Church, having come to the Prophet Joseph Smith by revelation sometime between the first and sixth day of April 1830, in what is known as the twentieth section of the Doctrine and Covenants. The program is designed to reach the fireside of every family in the Church with a spiritual message at least once each month and more often if necessary.

Ward teachers carry a challenging responsibility, that is, to watch over the Church. Residing within a ward teaching district may be families and individuals whose activities represent a commendable peak, while there may be some totally indifferent to things spir-

THE LATTER-DAY PROPHETS

John Longden

Assistant to the Council of the Twelve

From the inspiration of these two meetings today and after listening to the reports of my brethren from the four corners of the earth, along with my own deep-seated testimony as to the divinity of this great latter-day work, I should like to address my remarks to the subject of nine great latter-day prophets.

I reflect back 130 years last February when the Lord spoke to Joseph Smith saying,

"Now, behold, a marvelous work is

about to come forth among the children of men." (D&C 4:1.)

During this conference we have heard about the prophets in the Old and New Testaments. In the few moments which are mine I should like to speak briefly about the nine great men, modern-day prophets, who have been responsible under the inspiration of the Almighty for directing this latter-day marvelous work.

First, of course, there was Joseph Smith, the prophet, the seer, the revelator. Yes, he was given the keys of the kingdom in this, the Dispensation of the Fulness of Times. He received a personal visit from God the Father and Jesus Christ, his Divine Son. Reflect upon his accomplishments in the thirty-nine years of his mortal life: organized the Church of Jesus Christ in correct and lawful manner; translated the Book of Mormon; received the revelations

from the Lord as contained in the Doctrine and Covenants, also the book of Moses in the Pearl of Great Price; translated some writings of Abraham from one ancient record; wrote a 3200 page history of himself and the Church; and was visited and given instructions and authority by the Savior, John the Baptist, Peter, James, and John, Moses, Elias, and Elijah and then sealed his testimony to the truthfulness of all these things with his life's blood, following the pattern of the Savior himself.

Before Joseph Smith was murdered, he had told the Council of the Twelve on several occasions as reported by Brigham Young:

"I have laid the foundation and you must build thereon, for upon your shoulders the kingdom rests." (*History of the Church*, VII: 230, August 7, 1844.)

Upon the death of the Prophet Joseph Smith, the keys of the kingdom and

itual. You may be interested to know that at the present time there are in excess of 139,000 men and boys serving as ward teachers in the organized stakes of Zion. During the year 1958, 3,386,000 visits were made to the homes of these families, and this represents eighty percent of the families visited every month during the year, which is the highest record we have achieved in the Church.

Ward teachers are expected to promote the spirit of goodwill; be prepared to meet the criticism of those who find fault. They are always to defend the Church, uphold its doctrine, and support its leaders; to strengthen those who are offended or weak in the faith; to comfort those who mourn or have sorrow; to be among the first to offer assistance in cases of emergency and sickness; and to deliver a message of good cheer to the discouraged, the unfortunate, the aged, and the homebound. Their message should be gauged to meet the understanding of both the young and the old in each family.

If ward teachers faithfully perform their duties, each family—and for that matter, each member who is willing—will find themselves enfolded in the arms of the Church. In some instances, faithful ward teachers have been responsible for bringing people into the Church. A member now residing in Arizona made this report to the stake president in my presence. He said: "You do not know who I am. A few years ago, I came here from the East, having been retired because of poor health, and I was told that if I came to Arizona I may have an opportunity to prolong my life. I had a little money, and I invested in some real estate. The

city grew out my way, and my property became very valuable. I sold it, bought more, and I have made a lot of money. In short, this is what has happened to me.

"I have recovered my health. I have become a member of your Church, first having been contacted by the ward teachers, who had the stake missionaries sent to me. I have made a lot of money. Now I would like to show my appreciation for the goodness of the Lord to me by having you select a number of young people who might serve as missionaries, but who haven't the finances to take care of their own expenses. You call them and send me the bill." I thought that was a nice way to express his appreciation.

I should like to close with another experience I have heard related in which ward teachers entered a family's home who were rather lukewarm, and even a little bitter, when the ward teachers came to pay a visit.

In a brusque voice, the head of the family said, "I am a very busy man. You can have fifteen minutes to get on with your message." This startled the ward teachers, and because their experience had not been too great, they paused and wondered just how to approach the subject. They learned about some of the children in the family, and discovered among them, a little girl who was going to turn eight years of age in just a few days. While they were talking to the children, the head of the family said, "Five minutes are gone; you have ten minutes left." They inquired a little further into the family, and after a few more minutes, the man reminded them again that they had five minutes left. In desperation,

the ward teachers suggested that the family kneel down and have prayer with them before they left. This they did, and during the prayer, the ward teacher prayed that the Lord would protect this little girl who was about to become eight years of age, that nothing harmful would happen to her but that she might be baptized a member of the Church.

The following day, this man was mowing hay in the field behind his home. A number of children were playing in the yard, among whom was his little daughter. While making one of the rounds with his tractor, the wheel of the tractor went over a mound. As he quickly looked around, he observed that his daughter was missing. A sickening feeling overcame him. He went to the mound, pushing aside the hay, and deep below was his little daughter, who looking up said, "Daddy, don't tell them where I am. I am hiding from them." The prayer of the ward teacher had been heard. The little girl's life had been preserved, and needless to say, the family's reaction to the ward teachers was from this time forward, completely reversed.

May we all have a desire to fulfil our assignments faithfully and well, and if possible, be hundred percents. I cannot help but be reminded of the statement that the Savior made: "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matthew 5:48.) To a great degree, we can accomplish this one-hundred percent perfection.

I leave you my testimony of the divinity of this great work, and my blessing, in the name of Jesus Christ. Amen.

mantle of authority were passed on to the second great latter-day prophet, Brigham Young, the leader of modern-day Israel. He was a great colonizer in the face of adversity, crossing the plains under most difficult conditions but with great and simple faith in God and his Son Jesus Christ. Though persecuted and reviled, he knew Joseph Smith was a true prophet.

Upon hearing of the death of Joseph Smith, he declared "The keys of the Kingdom are right here with the Church," for Brigham knew that the Prophet had conferred upon the twelve "keys of the kingdom." How often had Joseph said to the twelve, "I have laid the foundation, and you must build thereon, for upon your shoulders the kingdom rests." (*Comprehensive History of the Church*, vol. 2, p. 415.) Brigham Young died at the age of seventy-six

having built a great empire in the desert.

He was succeeded by John Taylor, a loyal devoted servant of the Lord, who was honest and industrious; loving liberty, truth, and righteous living—sweet-spirited, kind to friend and stranger alike, tolerant, he nevertheless set his face as flint against any form of evil or wrongdoing. (*The Presidents of the Church* by Preston Nibley, page 87.) He received the appropriate title, "Champion of Liberty."

Upon his death, the keys were then passed to another great leader, Wilford Woodruff. Wilford, the faithful! This title was earned because of "his integrity and unbounded devotion to the worship and purposes of his God." While on a mission in the Southern States in 1834, he and his companion walked sixty miles between sunrise and 10 o'clock at night without a morsel of food to eat.

At the end of this journey, he asked himself the question: "For what?" He answered his own question, "To teach the gospel of Jesus Christ!" Wilford had loved to mingle with the Prophet Joseph Smith and had this to say of him:

"There is not so great a man as Joseph standing in this generation. The gentiles look upon him, and he is like a bed of gold, concealed from human view. They know not his principles, his wisdom, his virtue, his calling. His mind is like Enoch's, expands as eternity, and God alone can comprehend his soul." (*The Presidents of the Church* by Preston Nibley, pp. 138-139.)

One prophet speaking of another prophet of God! Wilford Woodruff lived to be ninety-one.

Lorenzo Snow then received the mantle of authority. Though he was eighty-four when called to this responsible



position, he carried on the great work. The people and the Church at the time were heavily indebted, and he promised that they would get out of debt if they would pay their tithes and offerings. That doctrine has not changed. It is just as effective today as it was in the day of President Lorenzo Snow. Tithing became a spiritual gift rather than a material duty.

Then the keys of the kingdom passed on to Joseph F. Smith. He was the first prophet, seer, and revelator with whom it was my privilege to shake hands. Since then I have personally

known all the other prophets. I shall ever be grateful for the experience as a boy to feel the tenderness of the Prophet Joseph F. Smith. He was kind; he was lovingly devoted. If you desire to understand the depths of his spirituality, read his messages of inspiration contained in the volume *Gospel Doctrine* on such subjects as "Priesthood," "First Principles of the Gospel," "The Mission of the Church," "Prayer," "Spiritual Gifts," "Tithing," "Industry," "Many Duties of Man," "Marriage," "Home," "The Family," "Political Government," "Eternal Life and Salvation," and many others. He, like all the others, left his strong testimony to bless the generations to come.

Then the keys of the kingdom passed to President Heber J. Grant, a man who taught all a lesson in persistence, proving what could be accomplished by sheer persistence. He learned to write. He learned to sing. He learned to speak. His example reminds me of the counsel given by my mission president, Samuel O. Bennion, thirty-seven years ago, "You learn to do by doing."

In 1901 before he was President of the Church and before leaving to fill a mission to Japan, Heber J. Grant addressed a congregation of young people

in which he bore this testimony:

"Young men and young ladies, I leave with you my testimony that God lives, that Jesus is the Christ, that Joseph Smith was and is a prophet of God, and that Lorenzo Snow, today is a prophet of God. How do I know it? I know it as well as I know that I stand before you tonight. I know heat. I know cold. I know joy and I know sorrow, and I say to you that in the hour of sorrow, in the hour of affliction, in the hour of death, God has heard and answered my prayers, and I know that He lives, and I leave my testimony with you." (*Presidents of the Church*, Preston Nibley, p. 298.)

Then at his death, the keys of the kingdom passed to another great leader, President George Albert Smith, an apostle of love. He had a great love in his heart for all men, not only the membership of the Church, but also all men! He desired to share with others the light of the gospel which had come into his life. I have heard him suggest many times to those not of our faith that they do not give up the truths they have, but that they accept further truths from us.

After he had received the keys and the mantle of authority and was sus-

*Sunday Morning session,
April 5, 1959*

GRATITUDE

Henry D. Taylor

Assistant to the Council of the Twelve

My dear brethren and sisters, conference time is always a thrilling time as the Saints assemble from all over the world here at Church headquarters. Friends warmly greet each other as friendships are renewed. Former missionaries meet in reunion and recall the soul-satisfying experiences they enjoyed while in the service of the Lord.

I always approach this historic Tabernacle with a feeling of reverence and awe when I consider that the Saints have been coming here for ninety-one and one-half years to hear the word of the Lord and receive inspiration from their appointed leaders. The building of the Tabernacle being completed, the first conference was held here in October of the year 1867.

We gain strength from each other, brethren and sisters, and I am confident that the Brethren who stand in this pulpit feel the strength of your prayers and the inspiration that you bring with you.

Many years ago I copied an inscription appearing above one of the entrances to the Union Depot in Washington, D.C., which reads:

"He that would bring home the wealth of the Indies must carry the wealth of the Indies with him; so it is in traveling, a man must carry knowledge with him if he would bring home knowledge."

That same principle is true today. If we would carry spirituality from this conference, we must have brought a spirit of spirituality with us.

Springtime is a glorious time of the year as new life begins to stir and the earth seems to awaken from its long winter nap. An ancient biblical prophet has exclaimed:

"For, lo, the winter is past, the rain is over and gone;

"The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle [meaning the turtle dove] is heard in our land." (*Song of Sol.* 2:11-12.)

This awakening is reminiscent of the death and the resurrection of the Savior, and we can appropriately dwell on the great debt of gratitude that we owe him for his atoning sacrifice.

It has been said that, "while gratitude may be one of the least of the virtues, ingratitude is one of the greatest of the vices."

Selfishness, greed, and indifference are by-products of ingratitude. A classic

example of ingratitude occurred during the ministry of the Savior while here upon the earth. Luke records the event in these words:

"And it came to pass, as he [Jesus] went to Jerusalem, that he passed through the midst of Samaria and Galilee.

"And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

"And they lifted up their voices, and said, Jesus, Master, have mercy on us.

"And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

"And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

"And fell down on his face at his feet, giving him thanks: and he was a Samaritan.

"And Jesus answering said, Were there not ten cleansed? but where are the nine?

"There are not found that returned to give glory to God, save this stranger.

"And he said unto him, Arise, go thy way: thy faith hath made thee whole." (*Luke* 17:11-19.)

Gratitude, brethren and sisters, results in love, unselfishness, and consideration for others. It has a refining influence, and when expressed, can be a beautiful thing. A recent newspaper account carried an interesting incident:

tained by the membership present in this marvelous building, he expressed his great love for his counselors who stood by his side at that occasion, President J. Reuben Clark, Jr., and President David O. McKay.

President Smith held positions of responsibility and was honored by such organizations as the Sons of the American Revolution, International Irrigation Congress, Boy Scouts of America, Utah Pioneer Trails and Land Marks Association. At eighty-one his mortal life came to a close. The keys of the kingdom and the mantle of authority were passed on to President David O. McKay, the missionary prophet! I believe President McKay has visited all the missions of the Church where in each one he has touched the lives of people for good. He has built them in their faith and in their courage and strengthened their testimony in the divinity of this great work.

President McKay has also dedicated four temples: one in Berne, Switzerland, in Los Angeles, California, in Auckland, New Zealand, and in London, England. Also he has dedicated many, many other Church buildings. Not only has he dedicated buildings, but his whole life has also been dedicated

to the building of the kingdom of God. I am grateful for his life, for his power and strength. He and his lovely, devoted wife have set the world a high example in the concept of a good marriage—good in all its connotations! He has said so much about the importance of a clean life, of honoring womanhood, of understanding the gospel and of serving the Master. He will leave so many truths for coming generations. I give you one admonition from President McKay which is so timely and most important for all of us, young and old, (I have heard him say this on numerous occasions) "We are here to develop the power of self-mastery." Analyze this statement. Live by it and see what it will do for you!

Truly, as his predecessors passed on the keys of the kingdom, the mantle of authority is now held by our Prophet David O. McKay. Because of this authority, we have been given the right to legitimately administer in the name of our Heavenly Father, the Father of our spirits, and in the name of his Son, Jesus Christ.

And so upon the shoulders of nine great men in our day has fallen the mantle of priesthood leadership. The chain is unbroken. God the Father and

his Son, Jesus Christ, our Lord and Savior, bestowed upon Joseph Smith the authority to act in their names. There have been nine prophets who have held the keys of the kingdom—nine Presidents of the Church of Jesus Christ of Latter-day Saints in this generation. None other on the earth has this authority. Each prophet has left behind a monument for good that time cannot efface or obliterate. No individual has ever gone astray by following the counsel of these prophets, but many have experienced tragedy and sorrow by going counter to their counsel.

I should like to suggest to young people as they study their history lessons that they reserve enough time to study the history of the lives of these nine great men and seek a witness of their divine authority.

May we realize the power of these great men. I bear witness that they were and are prophets of God; that David O. McKay is the mouthpiece of our Heavenly Father in the earth today who does hold the keys of the kingdom, and the mantle of authority, and this testimony I bear in humility and in the name of the Lord Jesus Christ, our Savior. Amen.

"The District of Columbia police auctioned off about 100 unclaimed bicycles Friday. 'One dollar,' said an eleven year-old boy as the bidding opened on the first bike. The bidding, however, went much higher. 'One dollar,' the boy repeated hopefully each time another bike came up.

"The auctioneer, who has been auctioning stolen or lost bikes for 43 years, noticed that the boy's hopes seemed to soar highest whenever a racer was put up.

"There was one racer left. Then the bidding mounted to \$8.00. 'Sold to that boy over there for \$9.00,' said the auctioneer. He took \$8.00 from his own pocket and asked the boy for his dollar. The youngster turned it over—in pennies, nickles, dimes, and quarters—took his bike and started to leave. But he went only a few feet. Carefully parking his new possession, he went back, carefully threw his arms around the auctioneer's neck, and cried."

President Richards, in a recent talk at Brigham Young University, quoted this beautiful thought expressed by Sir Isaac Walton:

"God has two dwelling places; one in heaven, the other in a thankful heart, which O Lord grant to me."

The Lord expects us to receive our blessings with a grateful heart. Through a modern prophet he has made this promise:

"And he who receiveth all things with

thankfulness shall be made glorious; and the things of this earth shall be added unto him, even an hundred fold, yea, more." (D&C 78:19.)

Many opportunities are constantly afforded us for expressing appreciation and gratitude for our numerous blessings.

Daily, we should gather our families about us as we kneel in family prayer.

Many times during each day we can profitably pause and in secret prayer give grateful acknowledgment for the multitudinous bounties of which we are recipients.

On the first Sunday of each month a fast and testimony meeting is held in each one of the wards and branches. Members of the Church are encouraged to rise and give public utterance of their gratitude for the countless blessings that the Lord has showered upon them.

An excellent way of showing our love for our Heavenly Father and our appreciation for his blessings is through our righteous actions and righteous living.

"If ye love me, keep my commandments," said the Savior, in emphasizing this principle. (John 14:15.)

We have many things for which to be grateful. Among them is the privilege of being born in this dispensation, when the gospel has been restored to earth in its fulness through heavenly messengers. And this gospel is a plan, a plan of salvation, and it can be a guide

and a blueprint which, if followed, can lead us back once again into God's presence.

Certainly we should recall with gratitude the mission of our Lord and Savior, Jesus the Christ, and his willingness to give his life that we might have salvation and the opportunity of obtaining exaltation.

We can be properly grateful for the life of the first prophet in these latter days, Joseph Smith, and give praise to this "man who communed with Jehovah," for it was through the Prophet Joseph that the gospel was restored and the Church of Jesus Christ of Latter-day Saints established.

We can give thanks for the Presidents who have succeeded Joseph Smith, and especially for our present-day President. As we consider President McKay's kindness, goodness, and greatness, we can sing with all our hearts, "We thank thee, O God, for a prophet to guide us in these latter days."

Finally, I am deeply grateful for the knowledge that I am truly a spiritual son of our Heavenly Father, created in his image and after his own likeness, and although temporarily deprived of the privilege of dwelling in his presence, I can still communicate with him through the medium of prayer and can receive strength, comfort, and guidance.

May the Lord bless us all that we may have grateful hearts. I humbly pray, in the name of Jesus Christ. Amen.



HEED THE WHISPERINGS OF THE SPIRIT

*S. Dilworth Young
of the First Council of the Seventy*

I presume that listening in are a large number of those of us who are of an age where they can say "teen" after the number of years since they have been born, and I would direct what I have to say to them—thirteen, fourteen, sixteen, eighteen.

I should like to read briefly two stories. The first is told by Luke.

"And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

"To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

"And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.

"And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

"And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

"And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus.

"He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

"And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

"Then said Mary unto the angel, How shall this be, seeing I know not a man?

"And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." (Luke 1:26-35.)

I should like also to state that in the account given in Matthew, Joseph was minded to put her away privily when he discovered she was expecting,

and an angel came to him and told him not to do it, whereupon he assumed the place that you know about in history.

The second story is one told by Joseph Smith:

"After I had retired to the place where I had previously designed to go, having looked around me, and finding myself alone, I kneeled down and began to offer up the desire of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction.

"But, exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

"It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two Personages, whose brightness and glory defy all descrip-

SHOW US THE FATHER

*Sterling W. Sill
Assistant to the Council of the Twelve*

After the Last Supper, Jesus was giving some final instructions to his disciples. He was trying to prepare them for the heavy load of responsibility which would soon rest upon them. He talked with them a great deal about his own mission, his association with his Father and what their relationship with God ought to be. During the discussion Philip said to Jesus, "... Lord, shew us the Father, and it sufficeth us." (John 14:8.)

This question points out what is probably the greatest responsibility of our lives—not only to know God but also to understand the plan of the gospel and to live in harmony therewith. The proper relationship between men and

God gives life its purpose. It doesn't matter very much whether we ride in an oxcart or on an interplanetary missile or how our journey is purposeless.

Think how important it is that we understand that Jesus is the Redeemer of the world, that he expressed the divine will to men, that he was literally begotten of the Father. Jesus tried to help his disciples to understand the Father by understanding the Son who was in the express image of his Father's person. (Heb. 1:3.) To Philip he said, "... he that hath seen me hath seen the Father; ..." (John 14:9.) As it was with the disciples, so it is with us. Our relationship to God involves the greatest rewards and the most important responsibilities that ever come to men and women in mortal life, and it is perfectly natural and proper that we should join Philip in his request to "... shew us the Father." (*Idem*, 8.)

That is, the greatest need of man is for God. God created us. It is his Spirit that "... giveth light to every man that cometh into the world; ..."

(D&C 84:46.) Every day he sends us food, energy and vitality from the sun. That is, our world is not an independent world. If the sun's rays were shut off for a very short time no life could survive upon this earth. Not only does God literally give us each day our daily bread, but he is also responsible for our mental and spiritual vitality. (*Ibid.*, 88.)

It is because our greatest need is for God that the first and most important commandment centers in our maintaining a proper relationship to him. And the most serious sins are our abuses of that relationship, wherein we turn away from God. Satan sinned in the presence of God, which sets the high water mark for sin.

Occasionally we ought to ask ourselves, how effective we are—individually and collectively—in this all-important relationship. We may be able to get a clue from some interesting statistics recently broadcast over the radio. A survey indicated that ninety-five percent of all of the people in America claim to

tion, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—This is My Beloved Son. Hear Him!" (Joseph Smith 2:15-17.)

These two accounts have two things in common—both are of supernatural events; both are true. One tells of a miraculous conception, the other of a miraculous restoration. The one confirms the fact that Jesus Christ is literally the Son of God; the other that the Father and the Son are indeed one in purpose, although separate individual Personages.

Now, young folks, in the course of your growing up you will associate with teachers who will try to persuade you that the first account could not have happened, and that the second was an hallucination of an epileptic. But you will also be surprised at the wide range of people of all classes of learning who not only take comfort from these stories but also declare them to be true. During the 129 years of the Church on earth, many educated people have branded its teachings as the rantings of an ignoramus. Scientists have laughed to scorn its explanations, and evil people have declared it to be deceitful and adulterous. Yet educated men have found its claims to be true and have been enlarged by them. Scientists have accepted it without explaining it and have found comfort in it, and evil men have repented and have found peace within its fold.

Any young person can take his choice

as to which kind of belief he wants to accept. You will be exposed to both kinds. You may have a sure way of knowing. President Richards briefly referred to it. You can know by the whispering of the Spirit that the statements I have read to you this morning are true, and that all of the things which have happened supernaturally in this Church have actually happened.

Some of you may have had great adventures in the hills, and some of you may have had them on the water and the sea, some have had them or will have them in the air, but I can testify to you that there will be none of you have any adventure greater, more thrilling, and more joyful than finding out how to interpret the Spirit which comes into you bearing testimony of the truth. Young folks have to learn how, so do we older folks. We have to find out the technique by which the Spirit whispers in our hearts. We have to learn to hear it and to understand it and to know when we have it, and that sometimes takes a long time.

But no matter what your age, you do not need to wait until you are old to know. Any child, age eight, having been baptized and having received the gift of the Holy Ghost, is a fit candidate to have the Holy Ghost bear its imprint upon him as to the truth of the teachings of the Church of Jesus Christ of Latter-day Saints. As he grows and has that imprint upon him, he will have joy and satisfaction and peace and happiness beyond anything

that can be described with words.

So I would say to the young folks of the Church, some of whom come to me confused, if you will ask, not doubting that you can have an answer, the answer will come in the whispering. Then you must learn to interpret the whispering. At first it likely will come as something akin to a feeling, although not a feeling. There will finally come into your minds the words expressive of the feeling, and those words properly interpreted will be the whispering of the Spirit. You may know as I know that Jesus is the Christ, that he was born of a virgin, that his Father was the Eternal God, and that he was chosen in this last day to re-establish his work, after having his prophesies of it, through the Prophet Joseph Smith. The account of its beginnings I have read to you, and that testimony is true, and this Church now, with its million and a half people, stands as a witness. Each one of us in this audience knows for himself, not because of what somebody says, but in his own way and for himself, by the whispering of the Spirit, that indeed it is true.

I bear you that testimony and add to it that I know that President McKay is a prophet of the Living God, a seer, and a revelator, as are his counselors, and the twelve, and the patriarch, and I uphold them as such. I commend them to you as being what I have witnessed. I ask a blessing upon us all, in the name of Jesus Christ. Amen.

believe in God. Eighty percent of those surveyed said they accepted the Bible as the authoritative word of God. Each year in America we spend over a hundred million dollars for Bibles. A bigger percentage of Americans presently claim membership in some Christian church than ever before in our history. Yet paralleling this great upsurge in religion is a corresponding upsurge in crime, delinquency, and actual spiritual illiteracy. This survey indicated that only thirty-five percent of all of those questioned even knew the names of the four Gospels. And over one-half said that religion played no significant part in their business or political affairs.

Last summer in Madison Square Garden, Billy Graham indicated one of our problems when he said, "For all of our talk about religion there is tragically little actual personal Christian commitment in America today." It is very easy for us to get disturbed when we hear about the Russians closing up their churches or trying to banish God from their country and the lives of their

people. But what Russia has done officially millions of people are doing privately and individually. That is, what does it profit that our churches are open if we are not in them, or even if we spend a billion dollars for Bibles that we do not read? One thing is sure, and that is that not one of us can afford to fail to observe properly the first and most important commandment. Our eternal lives depend upon it.

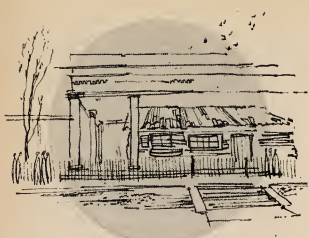
It should stimulate us to remember that when Jesus was born in Bethlehem there was no room found for him in the inn. But there is a strange foreboding in this thought. "No room" was the Master's experience throughout his life. There was "no room" for his doctrines, "no room" for the spirit of his mission. We must not allow history to repeat itself because we make no room in our country or our lives for the Savior of the world. Nor have we discharged our obligation to God and our own souls by thoughtlessly saying, "We believe in God," and then let it go at that, without understanding either God

or the specific nature of our responsibility to him.

Teachers of religion who "call themselves" to the ministry and then "teach their own doctrines" must bear an awful share of the responsibility for our unfortunate world situation. Even Jesus did not teach his own doctrine. He said, "... My doctrine is not mine, but his that sent me." (John 7:16.) How much confusion and actual harm would be avoided if every religious teacher would follow the example of "the great Teacher."

Recently I read a book written by a popular minister, in which he attempted to analyze the great Christian doctrines as taught in the Bible, and then he made comparisons with some of the doctrines currently being taught.

For example, he said that the God of the Bible is a personal God—there can be no question about that. But he said, "We don't believe that any more." And then to substantiate his statement he quoted answers to direct questions about what some prominent ministers



had said about their conception of God. One minister said, "No one can possibly know about God. He is absolutely immeasurable, undiscoverable and indiscernible. He is not limited to boundaries and we can be sure that he has no body or shape." Another minister said that "God is an eternal principle." Another said that God is "a giant electronic brain." Another said that God is "a mobile, cosmic ether." This minister pointed out how completely contrary these concepts were to those of the scriptures. He said, "Imagine Jesus praying to a mobile, cosmic ether. Jesus prayed—'. . . Our Father which art in heaven. . . .' (Matt. 6:9.) He said to Mary, '. . . go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and to your God.'" (John 20:17.) That statement must be perfectly clear to everyone. And yet this great minister said, "We don't believe that any more."

Then he discussed the resurrection. He said that those who wrote the Bible believed in a literal bodily resurrection. There could be no question about that. The body of Jesus came out of the tomb and ministered among men for forty days. He said to Thomas,

"... Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing." (*Idem*, 27.) Then he read the paragraph in which Matthew said, "... And the graves were opened; and many of the bodies of the saints which slept arose,

"And came out of their graves after his resurrection, and went into the holy city, and appeared unto many." (Matt. 27:52-53.) But this great minister also disposed of this particular doctrine by saying, "We don't believe that any more."

There are those who through their teachings would deprive God of his body, deny his personality, take away his senses, faculties, and feelings. They would leave him sexless, thoughtless, and helpless, without boundaries, shape, identity, or location. Some indulge the hopeless absurdity of merging three into one, and then in some mysterious, incredible way, expanding the result to fill the immensity of space.

These false doctrines have contributed greatly to the indifference and unbelief of our day. That is, much of the current disbelief in God is not a denial of God but a denial of the false and unbelievable ideas about God. In the

light of this tragic situation the importance of Philip's plea for understanding God takes on an urgent and compelling significance. What more important request could our generation make than a united, sincere, wholehearted prayer saying, "Show us the Father."

The work and message of the Church of Jesus Christ of Latter-day Saints is centered in the literal physical fulfillment of Philip's request in our own day. In the early spring of 1820, in answer to this important need, God the Father and his Son Jesus Christ reappeared upon this earth to re-establish among men a belief in the God of Genesis, a belief in the God taught by Jesus, a belief in the God of the Bible, a belief in the Father of spirits whose will is that not one of his children should perish. (Matt. 18:14.) The voice of the Father was heard at the baptism of Jesus; (*ibid.*, 3:17) and again at the transfiguration. (*Ibid.*, 17:5.) But in our own day he has manifested himself with a complete literalness which cannot be mistaken, misunderstood, or disregarded. In speaking about this important manifestation the Prophet Joseph said:

"... I saw a pillar of light exactly over my head above the brightness of the sun which descended gradually until it fell upon me.

"... When the light rested upon me I saw two Personages whose brightness and glory defy all description standing above me in the air. One of them spake unto me, calling me by name and said,

RESPONSIBILITY FOR GUIDANCE OF YOUTH

Thorpe B. Isaacson
of the Presiding Bishopric

President McKay, President Richards, President Clark, my beloved brothers and sisters:

I always need the blessings of the Lord when I am called to this position. I could hardly proceed without the assurance of those blessings. I shall be grateful for your prayers, your patience, and your understanding. After much fasting and much praying, I trust that the Lord will sustain me. We do believe in praying, and we believe in fasting, and I testify to you that therefrom comes great strength to us.

I am sure we were deeply touched this morning by this wonderful choir, both at the broadcast and at this session. They are a great credit to us, a

great credit to themselves and to the Church. Truly, they are regarded as wonderful servants, and they are not alone wonderful singers; but they are wonderful people.

Regarding the divinely appointed responsibility of parents, the sobering counsel is given to us that "... they shall also teach their children to pray, and to walk uprightly before the Lord." (D&C 68:28.) These and many other scriptures make it crystal-clear the heaven-imposed responsibilities of teaching our children properly. If we fail in our duty toward them, we are weakening the foundation of our own influence.

Marriage is the gateway through which a man or woman obtains personal experience in human relationships. Parenthood is the opportunity for putting that experience to heavenly and practical use. It is a God-given right for parents to have children so that they can give them intelligent, mental, moral, and spiritual training. Parent love is beautiful, but parent love combined with intelligent discipline is the force that

turns children into great characters. Misdirected and misguided offspring result in one of civilization's appalling wastes and present-day problems. Good citizens are necessary to civilization, but good parents are obligatory if civilization is to continue.

We hear very little nowadays about the strength of character that our forefathers drilled into their children. In those days, a boy grew up with the understanding that he could get somewhere in this world through hard work, rather than looking for short-cuts. Promotion was considered on performance, results, ability, and talent. Parents implanted in their children a desire for sound knowledge and a yearning for excellence and a willingness for hard work. The sense of personal responsibility was as basic as love itself.

Somewhere in our recent past, many of us have adopted the idea that a father's firm influence is not essential in the raising of children. All too often father's role in family discipline has been dismissed to, "You ask your

pointing to the other, "This is My Beloved Son. Hear Him!" (Joseph Smith 2:16-17.)

In the midst of the persecution which followed, the Prophet said:

"... I had actually seen a light, and in the midst of the light I saw two Personages and they did in reality speak to me. And though I was hated and persecuted for saying that I had seen a vision, yet it was true. And while they were persecuting me, reviling me, and speaking all manner of evil against me falsely for so saying, I was led in my heart to say: Why persecute me for telling the truth? I have actually seen a vision; and who am I that I can withstand God? Or why does the world think to make me deny that which I have actually seen? For I had seen a vision. I knew it, and I knew that God knew it, and I could not deny it; neither dared I do it." (*Idem*, 2:25.)

What a thrilling message! What a tremendous testimony! How eagerly it should be welcomed by every child of God as a solid basis for his faith. During the long dark night brought upon the world by apostasy, there may have been room for many doubts. But now these doubts could be dispelled. There was now someone in the world who had actually seen God and who knew for a certainty, not only that he lives, but the kind of Personage that he is. It was now possible to know that above the dictators and above chance and above circumstance, there is God our Heavenly Father to whom all mankind is re-

sponsible, and from whom all of our blessings come. How important that everyone should investigate and learn the truth. If one should err in believing the gospel of Jesus Christ to be true, he could not possibly be the loser by the mistake. But how irreparable is his loss who should err in supposing the gospel of Jesus Christ to be false.

Benjamin Disraeli once said, "The secret of success in life is to be ready for success when it comes." How unfortunate when one is not ready, especially when the matters involved are so tremendously all-important. The worst tragedy of the last two thousand years is that the testimony of Jesus concerning the Father and himself has largely gone unheeded. That tragedy is being repeated in our day in that so many are still not ready. We are so much involved in ourselves that we tend to crowd God out of our lives.

Life in this world is not man centered—it is God centered. As so many are doing in our day, the prodigal son squandered his inheritance because his world was centered in himself rather than in God. The greatest possible accomplishment of our world is to know God, and to believe in God, and to obey God.

Philip said, "... shew us the Father, and it sufficeth us." The overwhelming importance of that plea was emphasized by the Master himself when on that last fateful night as he prayed to his Father he said, "And this is life eternal, that they might know thee

the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

How tremendously important it is, therefore, that both of these great Personages have reappeared to men upon the earth in our own day, that we may know for ourselves.

I would like to close with a quotation of one of the most important utterances ever made in the world. After Joseph Smith and Sidney Rigdon had received an informative and glorious heavenly manifestation at Hiram, Ohio, on February 16, 1832, an account of which is recorded in the seventy-sixth section of the Doctrine and Covenants, they wrote these thrilling lines:

"And now, after the many testimonies that have been given of him, this is the testimony, last of all, which we give of him: that he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God." (D&C 76:22-24.)

To this I would like to add my own personal testimony, that I know that God lives and that his priesthood and his Church, teaching his doctrines, are now upon the earth, that we may in very deed be his disciples. May God help us to avail ourselves of this tremendous opportunity I pray in Jesus' name. Amen.

mother." This may be all right with daughters, but with a son, it is an invitation to disaster. A boy who grows up unable to look to his father for guidance and decision and help will not have much respect for authority whatever its source.

Ninety percent of the youngsters who have had troubles are the products of homes where the father's influence was lacking. As unattractive as the task may seem, a father is the guiding director of the family, and when he fails in his job, there can be only chaos and trouble. Should a father surrender to his wife his own position as head of the household, then the results may be the same.

Faithful parents are entitled to the inspiration of the Lord. What would we do as parents without that inspiration? But sometimes parents do not have the courage to follow that inspiration, and they yield, when they should stand firm.

There should be well-established rules of behavior for growing boys and girls. The word "no" is now practically

obsolete. Is it wrong for youngsters to have to toe the line? Discipline—why, we all need discipline! Someone has said that respect is no longer a part of the everyday living. The lack of discipline will bring a lack of respect. Are parents smart to give in? Would we not be better parents if we put our "foot down"? Youngsters are still youngsters, perhaps immature. They need so much help and so much counsel. They have a lot to learn, but as parents we should not be afraid to teach them.

Perhaps we should let our youngsters know that they are supposed to achieve—they will be required to work, and that celebration comes only after victory, accomplishment, and achievement. A sensible youngster does not necessarily want his freedom. All he wants and needs is love, and he knows deep down in his heart that the people who love him the most are the ones who will have the courage to say "no." Discipline—yes, it is necessary to save our youngsters from themselves!

There is no strength comparable to

the strength of a nation whose people know the meaning of sacrifice. Some parents say, "We do not want our youngsters to sacrifice." Young people should be taught the meaning and the law of sacrifice. They will have to pay a price for success. The price of success is high, but it is not nearly so high as the price of failure!

There are so many unwholesome outside influences working against us today, that it is a challenge to all parents to teach their children properly and watch over them carefully.

During the last year, many of us have become increasingly alarmed by the fact that prolonged exposure to television is having a disastrous effect on our children. Many times, parents use television as a built-in substitute for parental guidance.

According to Edward R. Murrow, and I quote:

"As a child's mind and character is shaped by what he sees and hears and as TV trends continue, the nation faces the danger of mass imbecility."



Television has taken the place of reading, studying, and true family life in many homes. If this continues for another generation, we may be shocked at the results.

During the past year, the greatest wave of crime and horror shows of all time has deluged this nation.

Last fall, a prominent magazine stated that networks were devoting twenty-four hours a week to violence. Of the thirty-one new programs introduced (and that number has now increased), half are devoted to violence. It also states that one week's television programs showed 160 murders, 500 percent more than five years ago; 60 justifiable homicides; 192 attempted murders; 83 robberies; 15 kidnappings; 24 conspiracies to commit murder; 21 jail breaks; 7 attempted lynchings; 6 dynamitings; 11 extortions; 2 cases of arson; and 2 cases of torture; plus an unaccountable number of fights, sluggings, maulings, etc.

I wonder if we realize what effect this is going to have. It seems a shame that children should be subjected to such atrocities. What we need are more producers and sponsors who are interested in educational programs and character building.

Judge Frank J. Kronenburg of New York says that "television is an instrument of undue pressure that convinces

the immature mind that violence is an accepted way of life. . . . The results will best be known by posterity. . . ."

James V. Bennett, director of the Federal Bureau of Prisons, states: "The increasing number of prisoners young and old whose crime closely parallels what they have seen on television is a matter of great concern to me. The impressionable maladjusted or emotional young person sees these crimes and re-enacts them."

Since all of us are so deeply concerned, it is up to us to encourage and suggest to sponsors, stations, public officials, radio commissioners, newspapers, and magazines, new and different programs; and patronize good programs. Television is a great modern invention. It can be so educational, it can be such a help in character building. Many programs are already very excellent, and we should support them.

The proper use of leisure time is very important, and the proper use of it has been the means of helping many young men and women to greatness.

I recently heard someone say, talking

THE GOSPEL, A SOLID WALL OF TRUTH

Harold B. Lee

of the Council of the Twelve

I am prompted in the subject of my few remarks by a recent saddening experience, which I had with some young people of Latter-day Saint parentage who have allowed their faith to dwindle while they have sought for higher education in the so-called secular fields, and I am encouraged in discussing some of these matters by what has appeared to be the theme of this session of our conference. I therefore seek for the sustaining of your faith and prayers for these next few minutes.

Some two years ago I came across a report in the New York *Times* of a statement made by Dr. O. H. Mowrer of the University of Illinois, psychologist and former president of the American Psychological Association. This statement came out of a symposium on the relationship between religion and mental health at the sixty-fifth annual meeting of the American Psychological Association held in the Statler Hotel in New York City. This is what Dr. Mowrer says:

"Psychology does not know enough about religion, psychology does not have all the answers. In fact," he observed, "it has not even asked all the right questions—the great soul-shaking questions of life and death which lie at the very heart of human experience and existence." Dr. Mowrer further said: "It is striking how many psychologists are themselves going back to church, or at least carefully sending their children to Sunday School." He concluded then by saying: "This symposium is far from an occasion for celebration, but rather a call to labor in a vineyard which we psychologists have rather systematically neglected and despised."

It has been a source of great satisfaction for me to have observed in my contacts with men in various fields that other great men in other fields are likewise seeking for the answers to the soul-shaking questions, as he put it, which lie at the heart of human experience and existence.

Some time ago I was privileged to have a telephone conversation with one of the religion editors for a great national news chain. He was preparing an article that was to precede the showing of the great film *Cumorrah* Pagant. He said he wanted to talk with me about what he called—I think he called it the "intricate" teachings of the Church. When I asked him to explain what he meant, he said, "Well, this

baptism for the dead." So, as I explained to him the teachings of the Church, he said, "Well, your teaching regarding baptism for the dead is like praying souls out of purgatory." I said, "Well, I suppose the intent may be said to be the same, but there is one distinctive difference. One is scriptural and true, and the other is not." Then he challenged me to prove from the scriptures—this over the telephone—how we could take this stand.

I called his attention to what the Lord said to the evilly intended Jews who sought his life: "Verily, verily, I say unto you, the hour is coming and now is when the dead shall hear the voice of the Son of God; and they that hear shall live." (John 5:25.) That hour that he spoke of was explained, undoubtedly, by the Master to his disciples—at least Peter understood it so well that in his epistles he wrote very clearly about it. After the resurrection he said: "... being put to death in the flesh [Jesus], quickened by the Spirit, . . . went and preached to the spirits in prison, which had been disobedient in the days of Noah." (See I Peter 3:18-20.)

And he further said: "For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh but live according to God in the spirit." (*Ibid.*, 4:6.)

about television, that it was a good way to kill time. Then I thought at that time of what Thoreau once said: "As if you could kill time without injuring eternity."

Of course, we as parents cannot blame all juvenile delinquency on television. We must take the responsibility in the home. Make no mistake about that. Most parents love their children and want them to have as much freedom as is necessary, but as Sam Levenson says, "We don't want the Bill of Rights to turn into the rights of Billy."

"It is a fulltime job to be decent"—to be decent to everybody all the time. To be decent is to cease bitterness, jealousy, and hate, to refrain from gossip, refrain from backbiting, and from passing on untrue comments and unreliable stories about another, to be considerate, thoughtful, and sympathetic. After all, everyone that I know of already has a very heavy load to carry.

Referring to the life of Jesus, there was no hate in him, but only gentle-

ness and patience. Through him, it was not just a religion that was born. It was man reaching out for something clean and good, yearning for something decent and dignified. Men had known for centuries that happiness did not evolve from violence and injustice, not even from power. They knew cruelty always defeated itself.

Jesus taught that respect and love should be the primary guides of human behavior and human decency. There is an eternal hope that this can be a good world, that nations can live in harmony, that people can produce and trade and serve, each for the profit of the other. It is a beautiful thing that man after all his tragic experience with war, brutality and despair, can hold to this wonderful belief.

Remember, young people, there is a price for success, but the price of success is not nearly so high as the price of failure. Remember, young people, that you are holding our hearts and your future in your hands.

I want to bear my testimony to the Lord for his kindness and mercies to

me, for his blessings, for his help and his guidance. I know that this is the true Church of Jesus Christ. I know that God lives, that he is our Father. I know that Jesus Christ is the Son of God, our beloved Savior and Redeemer.

I wonder how near we can get to our Heavenly Father and to our Savior. I know from my own experience that when I can become humble, it is possible for me to get very close to the Lord. I know that there is divine inspiration and revelation in the Church today. I know that our beloved President David O. McKay, a prophet of God, is at the head of the Church. I know he is inspired of the Lord. I know that the priesthood is in the Church today, and that inspiration and revelation in the Church today is as strong or stronger than we have ever known it before.

May God bless us that we may live up to the standards of this beautiful gospel, to this Church which is our life, which makes our life as it is, I humbly pray, in the name of Jesus Christ. Amen.

Then I called his attention to the fact that the method or practice of this gospel ordinance was used by the Apostle Paul as an argument for the resurrection, when he asked the question as he wrote to the Corinthians: "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" (1 Cor. 15:29.)

Some while later, after his article had been written, I had occasion to visit this man again in a hospital where he was convalescing from a major operation. This time his wife was present, and after the necessary introduction, he said: "I wish you would explain to my wife here what you told me about the intricate teachings of your Church." And so, with the realization that I was in a man's hospital room and he was convalescing, I proceeded to explain what I had previously said to him, at the conclusion of which he said to her: "I told you that the teachings of the Mormon Church are like bricks in a wall of a house, put together with no gaps in them. They have an answer for everything."

Then I said to him, "Of course, you realize that your comment is to us but another testimony of the divine origin of this Church and the gospel principles which do supply an answer for everything affecting life and death."

The principles of the gospel are unchangeable, and they are fixed according to the gospel plan. I came to that conclusion in a rather startling way. Brother Kimball and I had an experience with one of Brother Moyle's friends, a great industrialist, to whom Brother Moyle had presented a Book of Mormon, and with whom he had had many gospel conversations. In our presence, and before the Brigham Young University student body, this man declared that he accepted the Book of Mormon as a true record of his ancestors, he being of Cherokee Indian descent. When we questioned him about that, then if he accepted the Book of Mormon as a true record what did that make of Joseph Smith, and he said he accepted Joseph Smith as a prophet, and he accepted the Church as divine, but he could not believe the principle of baptism for the dead. He said, "I believe God could save those who have died in any way he wanted to."

I made, what I came to realize a little later, a loose remark that I have repented of many times, when I said to him, "Yes, I suppose God could have said, 'Throw your hat over a cliff, and you will be saved.' But he did not say that. He said, '... Except a man be born of the water and of the Spirit, only then could he be saved.'" (See John 3:5.)

I told that to a friend of mine, and when I repeated that last, "He could have said, 'Throw your hat over a cliff,'" he said, "Brother Lee, I am surprised to hear you say that. Could there have been any other way than the way he said?" Then, too late, I remembered what the Master said: "... strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it," (Matt 7:14) and in the controversy that followed the healing of the blind at the pool of Siloam, "... He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." (John 10:1.)

The Lord has summed up the gospel in these words: "And this is my gospel—repentance and baptism by water, and then cometh the baptism of fire and the Holy Ghost, even the Comforter, which sheweth all things and teacheth the peaceable things of the kingdom." (D&C 39:6.)

What is the gospel then? What a glorious definition we have listened to this morning in President Richards' address. So often I hear my brethren saying something that I wish we would not say quite that way—that the gospel is a way of life. It is not a way of life—it is the way to eternal life. It is the science of salvation. I quote from something that our late beloved brother,



Orson F. Whitney, wrote some years ago when he said:

"The principles which compose the gospel—and not merely the first principles, but all that have been or will ever be revealed are self-existent and everlasting in their nature. They have existed from all eternity, and will endure through all eternities to come, for they are absolute, essential, uncreated truths, without beginning of day or end of years, the same yesterday, today, and forever. Concerning the time, place, and method of their compilation . . . it is not man's present province to enquire." (*Elder's Journal* 4:26.)

Yes, our religion editor of the national newspaper chain, you are right.

Gospel truths are as brick upon brick, in a solid wall. There are no gaps. Will you choose young Latter-day Saints, and our friends in the fields of science and psychology and philosophy—will you heed the call of Dr. Mower, one of the most brilliant leaders in your secular world, and as he said, heed his call to labor in the vineyard, which all too often you have systematically neglected and despised.

Our beloved late Dr. James E. Talmage, an eminent scholar, has set forth in clearness the essential relationship between scientific theory and truth in an article entitled: "Prophecy as the Fore-runner of Science." It was written

*Sunday Afternoon session,
April 5, 1959*

"SOMETHING MISSING"

*Marion D. Hanks
of the First Council of the Seventy*

With you I rejoice in this forthright and impressive statement by President David O. McKay of our interest and our position in a great national program. My earnest and humble prayer is that we who have influence with the young may proceed from this conference throughout the Church to give adequate emphasis to the great responsibility of developing fitness in our young. I think, if we do we may expect three great results: that, first, much good will come to the nation, and the nations, of which we are citizens; second, that the missionary work of the Church will receive great impetus through the marvelous example of the influence of the program of the Church in the lives of its young; and third, that the Church itself and its people may profit measurably by a renewed dedication to following the direction of the Lord and the leadership of the brethren in providing opportunities for development in every aspect of the personality in our young.

Early this week our seven-year-old daughter, leading our family in prayer, thanked God for her and our eyes and our ears and our mouths, and asked the Lord to bless us that we could say good things through our mouths, and because she knew her daddy had to talk

that morning to some people not of the Church, she prayed that he would be able to explain the gospel understandably to them. I echo her great appreciation for God's gifts and her earnest petitions also.

A time ago I had the privilege of going to a university campus to participate in what they called "Religion in Life Week." Their theme, which I was to treat at the beginning of the week, was "Something Missing." I walked about the campus and into some of the buildings in the period preceding the appointed hour, and in a certain building where there were advertisements placed by students, I saw this written, line by line as I shall repeat the words:

For Sale
1929 Ford
Good body and fenders
New paint job
No engine
\$20
See

And I had the idea which permitted me to treat the theme, "Something Missing." The car looked all right, I suppose. It may have seemed adequate from the exterior appearance to fulfill its purposes, but in fact, it was not. Something was missing, and that something was the chief element, the motivating power.

As President McKay spoke to the missionaries of the Church Friday night, I thanked God in my heart that over a large part of my life I have been blessed to serve on that interesting frontier where the Church meets the world—in the missionary cause. I rejoiced last evening as he talked of the wonderfully fine, loyal, intelligent people of

integrity in the world, because though I seek premier position in few things in this world, I would not want to be second in my appreciation of the wonderful people there are who are not of us and not like us, but who are good and decent and honest and live to the light they have received. But I confess that much as I have learned to love them, and as honest as is my respect for them and their integrity, I have recognized . . . that in them there is something missing, and time and again I have had the blessing, with many of you, of attempting to bear witness to them of what that something is.

Why do they miss it? Why do they not enjoy it? Perhaps because they have not been taught. Perhaps because they have a seemingly satisfactory circumstance in life. Perhaps because though they may sense they miss something, the pressures and problems and influences of their lives keep them from responding, from being willing to pay the price.

I read with some of you some time ago in an eastern newspaper a little article which had no prominent place, but which represented something meaningful. It was the story of a fire in one of the clothing districts in New York City. It told of the death in this fire of more than a dozen people—fifteen, as I recall, and one sentence from the latter part of the short article was impressive and important to me. It said that these people had perished within easy access of an escape door, but had not used it, rather had huddled together and had died in the middle of the floor because of "smoke and fear." I have wondered if some one of the fifteen or so who

many years ago, and this is what he said:

"The man of truly scientific spirit regards a theory in its real character—as a provisional and tentative explanation of phenomena not otherwise easy to comprehend. Theory is but the scaffolding necessary to the work of rightly placing the building blocks of truth in the wall of the rising edifice of science. These building blocks are demonstrated facts, truths made plain, and when they are in place, their proper relation to each other duly established, the scaffolding, which is inadequate and unsightly at best, is torn down. Theory becomes unnecessary as our knowledge

of facts increases. . . ." (Improvement Era 7:487.)

Nearly twenty years ago because of, shall I say, some immature observations at that time I wrote something that I read again the other day to see if I could now say the same thing. The testimony of those nearly twenty years that have intervened convinced me all the more that these facts are true. That person who thinks he has outgrown his Church and his religion has in reality proved himself too small to bear the responsibilities his membership entails and has shut himself up in his small intellectual world, and the vast treasures in the unseen world of spiritual truths are closed to his understanding. "And

if your eye be single to my glory, your whole bodies shall be filled with light, and there shall be no darkness in you; and that body which is filled with light comprehendeth all things." (D&C 88:67.)

The gospel of Jesus Christ does have the right answers to the great soul-shaking questions which lie at the heart of human experience and existence, for it is indeed the power of God unto salvation to everyone that believeth. And I bear humble testimony that I know it is true, the science of salvation, the power of God unto salvation, and I bear that testimony humbly in the name of the Lord Jesus Christ. Amen.

died had been conscious enough of the door, if he had known of it and realized its importance he might have led the others through it to life.

And I have thought a good deal more, as perhaps you will in contemplation, about what may have happened in that clothing factory. Apparently they had been sitting within easy access of that door, some of them, at least, for years, yet had paid no heed to it. It had not apparently meant much to them, and in their hour of extremity they were not able to find it.

There are many wonderful people in the world for whom I have personal respect and love, and whose intelligence and integrity I consider at least equal to our own, in terms of what they are willing to do for what they believe. Yet I testify with all my heart that there is something here for the finest of them, but it requires a consciousness that not all is well, that there is something to be had in the world besides social competence or other of the earthly pursuits which satisfy the ambitions of men.

"Smoke and fear" are everywhere about us. I read again this morning, at an early hour, out of the eighth chapter of First Nephi, and then in the subsequent explanatory chapter, the vision of Lehi. You remember the chief symbols—the tree representing the tree of life, or the love of God; the path to it; the rod by which one holding fast could reach it, and the chasm; the large and spacious building on the other side; the mists of darkness, of vapor, rising from the river of filth to overcome those who would try to reach the tree. Do you remember these words? An exceeding great mist of darkness came up and ob-

scured the path, while across it the great spacious building was filled with people, old and young, male and female, their manner of dress exceeding fine, and who were in the attitude of mocking and pointing their fingers toward those who had come and were partaking of the fruit. Some of those who had tasted it were ashamed because of those who were scoffing at them, and they fell away into forbidden paths and were lost. Note these words in the twelfth chapter of First Nephi: "... the mists of darkness are the temptations of the devil, which blindeth the eyes, and hardeneth the hearts of the children of men, and leadeth them away into broad roads, that they perish and are lost.

"And the large and spacious building, which thy father saw, [said the angel to Nephi], is vain imaginations and the pride of the children of men." (1 Nephi 12:17-18.)

My testimony and witness and the assurances of my heart are that though there are wonderfully fine people all about us, with whom I have the occasional privilege of association, some of whom I have the blessing of attempting to teach, and to many of whom I have the privilege of bearing witness, and while I have great respect for what they represent and are, yet there is something missing in them if they have not found willingness to realize that within easy access is a door leading to life, and that the Savior stands there and knocks, but they must open and walk through.

I have been deeply blessed by the great strong statements of the brethren this conference reaffirming that there is something in the gospel and Church

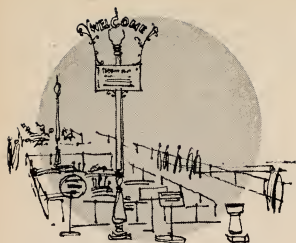
of Jesus Christ which will bless the lives of the very finest of men who do not have it, and who therefore have something missing.

To conclude, I mention that such a sermon as President Richards delivered this morning is sometimes greeted by some of the people of whom I have spoken, with murmurings as to arrogance and smugness, with some objection on the basis of lack of goodwill, even sometimes, they say, lack of Christianity, in such a statement. I say, and humbly, that though the prophets were good and compassionate men who loved brotherhood and goodwill, yet in every instance they testified that there is a way, that men must follow that way and obey the commandments of God. We could proceed from the beginning to the end of the sacred records, but I choose just one as the example, and this, section 52 of the Doctrine and Covenants, where the Prophet, under the inspiration of God, encouraging and suggesting compassion and love and brotherliness, and prayer and humility and every other virtue, also had something else to say:

"Wherefore he that prayeth, whose spirit is contrite, the same is accepted of me if he obey mine ordinances.

"He that speaketh, whose spirit is contrite, whose language is meek and edifieth, the same is of God if he obey mine ordinances." (D&C 52:15-16.)

I thank God for the blessing of the gospel, of some understanding of it, and of certain witness that it is the very plan of God, and that they who speak for God are his servants in this day, as anciently, which I say, and which witness I bear, in the name of Jesus Christ. Amen.



ADVICE TO YOUTH

Esra Taft Benson

of the Council of the Twelve

My beloved brethren and sisters and friends: Humbly, gratefully, and prayerfully I approach this assignment and face this great audience and the unseen audience of thousands more. Since listening to the inspiring address of President McKay I have felt impressed to leave in my pocket a manuscript which I had intended to present as my small part of this conference.

I would like to say just a word about youth, if I may, the theme which the President has so impressively emphasized in our hearing by his inspiring address. With all my heart I respond to this great message of the president, prophet, seer, and revelator of the Church of Jesus Christ of Latter-day

Saints. And I hope and pray that leaders of youth everywhere who were fortunate enough to hear his message, or will be fortunate enough to read it, will heed the counsel given therein.

I love the youth of the Church and of this great country. I know that our future as a nation, as a people, and our future as a Church depends very largely upon our young people.

I rejoice as I look into the faces of the leaders of youth who have been called to represent the Church. I was thrilled as we met at Camp David in the mountains north of Washington and found that Elder Marion D. Hanks had been appointed a member of the Citizens' Advisory Committee of the President's Council on Youth Fitness, already referred to by President McKay. We have a group of great leaders in the Church who have been assigned to work with young people, and I think nowhere in all the world will you find a finer youth program than we have right here in the Church.

Everywhere I go I hear praise of the youth program of the Mormon Church, and I am sure that the praise is well merited. I have thrilled with the recent series of articles, cards, and displays on the general subject, "Be Honest with Yourself." It is our appeal to the young people of the Church to adhere strictly to the basic, eternal concepts which make for the good life. It is an appeal for them to live clean, upright lives, to adhere to those basic principles which their parents and their grandparents and their great-grandparents adhered to, and upon which they build in this western land.

It is my hope and prayer, my brethren and sisters, that those of us who have responsibility for leadership, among the youth of Zion particularly, will have

the courage and the good common sense to speak frankly and honestly with our young people, that they might know what the Church expects of them, that they might know what is best for them as citizens of this great land, and citizens of the kingdom of God.

Now, what is it that we seek for our young people? It has been said that they are the greatest group of young people in all the world. I am sure they are the greatest in opportunity of any group of young people anywhere. No group of youth has ever had richer opportunities than our young people have today. What do we seek for them? I have concluded that there are four essential things that we seek for them.

First of all, we want them to be happy. "Men are, that they might have joy." There is no happiness in sin. Wickedness never was happiness. There are no shortcuts to happiness. It pays to live the good life. It pays to heed the counsel of one's faithful parents and the teachers of youth. It pays to heed the counsel and the instruction given by the General Authorities of the Church. If our young people would be happy then they must adhere to the eternal, basic principles and concepts of our belief and follow the advice given them by the leadership of the Church.

Secondly, we want them to be successful in their chosen field of life's work, whatever that field may be so long as it is honorable. We would like to see them excel. The Lord wants them to excel, and he will help them. I am convinced, my young brethren and sisters, that while the world may not live our standards, I am confident in my own heart from observation, experience, and broad contact with the world, that the world is willing to pay

HAPPINESS

William J. Critchlow, Jr.

Assistant to the Council of the Twelve

"The man that hath no music in himself, nor is not moved with concord of sweet sounds, is fit for treasons, stratagems and spoils. The motions of his spirit are dull as night, and his affections dark as Erebus." (*Merchant of Venice*, Act V, Sc. 1.) Certainly some of the loveliest, and I am sure the sweetest, sermons that we have heard

in this conference have been rendered by this choir, and the choir we heard yesterday.

Six months ago I was the president of a large Ogden stake which, I was told, would be divided at our next stake conference, and that I would be retired as its president. Before that conference arrived, I came to general conference, and there I found myself suddenly and unexpectedly retreated instead of retired, and I have traveled several thousand miles on those treacherous staves of Zion to keep stake conference appointments. I thought the people in my stake were the best and the happiest people in the world. I still think so, but in my travels I have found thousands of people just like them. I found them in Phoenix, in Denver, in Salt Lake, and in the Big Horn. Wherever I have gone

I have found these people, so I will have to revise my thinking and say that the South Ogden Stake people are just some of the finest people in the world.

These people have certain characteristics in common. Friendliness is one of them; humility is surely another; the hospitality of their leaders is another which I have greatly enjoyed. But the outstanding characteristic, it seems to me, is happiness. Their countenances literally radiate happiness. They seem to have left all of their worries and troubles at home. They obviously came to conference to feast, spiritually, of course, and they seem to delight in paying their devotions.

They should be happy. They should be the happiest people in the world. I believe they are the happiest people in the world because they observe our

for the services of young Latter-day Saint men and women who are willing to adhere strictly to the standards and ideals of the Church. If a young man and woman were thinking only of getting ahead materially or financially in their chosen field, it still pays to live the standards of Mormonism. You have everything to gain and nothing to lose by adhering strictly to the standards which you have been taught from childhood, and which the Church emphasizes today.

Thirdly, we hope that our youth will develop a love for freedom and become good citizens of this great Christian nation. We hope that our youth will develop in their hearts a conviction, a testimony, that this is not just another nation, not just one of a family of nations, but a nation with the responsibility of a great mission to perform for liberty-loving people everywhere. We hope they will realize that the Constitution of this land was established by men whom the God of heaven raised up unto that very purpose. Our young people have a responsibility as citizens of this land to see to it that the basic concepts, and principles, and ideals, upon which this great Christian nation has been established are preserved, and strengthened, and safeguarded.

Fourthly, and most important of all and really all-inclusive, we hope that the youth of the Church will live so that eventually they will be able to go to the house of the Lord with a choice companion, and receive the priceless blessings which are in store for the faithful there. And we hope that they will then continue to live worthily so as to eventually be exalted in the celestial kingdom of our Heavenly Father.

Yes, we want them to have a good

time. We want them to be happy. We want them to succeed in their chosen fields. We want them to become good citizens. We want them to become good fathers and mothers. We want them to establish happy homes, and in order to do that they must live good lives. They must keep themselves clean and pure.

I thrilled as I listened to Sister Jessie Evans Smith sing the solo part of that lovely song this afternoon: "He that hath clean hands and a pure heart." Our young people must lead clean lives—clean in their actions, clean in their thoughts. This means that they cannot indulge promiscuously in so-called petting and necking. It means that they should look very carefully at a common practice which we find on American dance floors today of close bodily contact—cheek to cheek dancing—which I think, my brethren and sisters, has in it real danger.

I think our young people want to know this. My advice to them would be not to engage in these promiscuous relationships, these close and intimate contacts, including cheek to cheek dancing on the ballroom floor, whether it be at a Church dance, a public dance, or wherever it might be. I urge that they never do anything, on the dance floor or off the dance floor, that they would be ashamed to have their own fathers and mothers witness.

If they are wise, our young people will reserve for the marriage covenant those sweet and intimate associations. They will reserve such intimacies for their companions for eternity. Such a course is pleasing to our Heavenly Father and will bring peace and happiness—eternal happiness.

I know this may seem strong doctrine for some. I stress it because I believe

that the young people of the Church want to know. I believe they are entitled to know. I believe it is best for them.

In all your relationships, my young friends, when in doubt then do not enter into the act or practice. In fact, our young people should not enter into any activity if there is any doubt as to its propriety. If you are living right, my young brethren and sisters, you will have the prompting of the Spirit which will tell you whether it is right or wrong. Do not fail to heed that prompting, as I hope you will heed the counsel of your own parents and your leaders in the auxiliaries.

Just one thought in closing: As you resolve in your hearts to live the standards of the Church—and you cannot afford to do otherwise, from a material standpoint, from a spiritual standpoint, from the standpoint of getting ahead in the world—I hope you will remember that your prescribed standards are a part of a great body of truth—the gospel of Jesus Christ—revealed truth from heaven. Please remember that no discovery of the future, in the laboratory or anywhere else, no other truth will ever be in conflict with the teachings of the gospel. Truth is always consistent. It is never in conflict. The gospel encompasses all truth. When doubts come to your mind because of instructions you may receive in the classroom, I urge you to remember that time is always on the side of truth, and Mormonism is truth.

God bless you and protect you and guide you, and give you the courage to live the gospel, to maintain the standards of the Church, so that the blessings which have been promised to the faithful may be yours eternally, and here in mortality also. I pray in the name of Jesus Christ. Amen.

Father's laws of happiness.

Our Heavenly Father loves us. I love my children dearly, but his love for us, his spirit children, is infinite, divine.

His announcement of our coming to this earth made his children extremely happy. "... the morning stars sang together, and all the sons of God shouted for joy," (Job 38:7) so we are told, and we soon learned that, "Adam felt that man might be; and men are, that they might have joy." (2 Nephi 2:25.) He provided for our happiness here on earth by giving us a plan for happiness. We call it the "gospel plan." It comprises a number of laws, some ordinances, and a few principles which if obeyed will bring a state of blessedness to his children. And blessedness, my brothers and sisters, is a deep, refined joy or happiness.

An example of his laws of happiness is his law of health which we call the "Word of Wisdom."

"And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall have health in their naval, and marrow to their bones; ...

"And shall run and not be weary, ... " (D&C 89:18-20.)

A young man came to a bishop in my stake and said, "Bishop, I have observed the Word of Wisdom all the days of my life, yet I do not enjoy good health. Why doesn't the Lord respect his promise?"

This wise bishop replied, "Sit down, we'll read the law together." Then as he turned the pages to find the law, he said, "I haven't seen you in priesthood meeting this year, nor have I observed

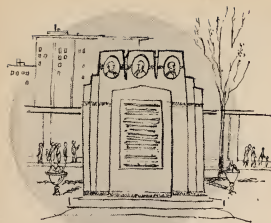
you in Sacrament meeting for a long, long time, nor have I had your name on the tithing list for several years."

"I know, Bishop," the young man replied, "I'm not faithful in all things, but I have faithfully kept the Word of Wisdom, and I have not received the promised blessing."

"Here," said the bishop, "is the law." He read it slowly.

"And all saints who remember to keep and do these sayings, walking in obedience to the commandments, ... " (Idem, 18.)

No need to read farther! In kindness he explained, "Our Heavenly Father has commanded us to pay tithing, to go to Sacrament and to priesthood meetings. You apparently have not understood the law and, therefore, have not fully complied."



Like this young man, others may not understand these laws of happiness. Ignorance is no excuse for violating civil laws; perhaps our Heavenly Father may not accept it as an excuse for violating his laws.

Another law, apparently misunderstood by some is the Sabbath day law. "Remember the sabbath day, to keep it holy.

"Six days shalt thou labour and do all thy work:

"But the seventh day is the sabbath of the Lord thy God: . . ." (Ex. 20:8-10.)

" . . . thou shalt go to the house of prayer and offer up thy sacraments upon my holy day"; (D&C 59:9.)

I have seen our members, along with other people, in stores purchasing supplies and food on Sunday. May I ask, with what consistency can one go to a store on Sunday in violation of this law, purchase food, and then place it on a table, and ask Heavenly Father to bless it?

Another example is his financial law—the law of the tithe.

" . . . prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be

room enough to receive it." (Mal. 3:10.) " . . . for he that is tithed shall not be burned at his coming." (D&C 64:23.)

Another is his priesthood law.

"And also all they who receive this priesthood receiveth me, . . .

"For he that receiveth my servants receiveth me;

"And he that receiveth me receiveth my Father;

"And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him." (Ibid., 84: 35-38.)

Still another example is his marriage law—celestial marriage law.

"Therefore, if a man marry him a wife in the world, and he marry her not by me nor by my word, and he covenant with her so long as he is in the world and she with him, their covenant and marriage are not of force when they are dead, and when they are out of the world; . . ." (Ibid., 132:15.)

There is another law, which I heard President McKay quote this afternoon. I call it the "law for the parents."

" . . . inasmuch as parents have children . . . that teach them not . . . repentance, faith in Christ, . . . baptism and the gift of the Holy Ghost . . . when eight years old, the sin be upon the heads of the parents.

"For this shall be a law unto the inhabitants of Zion. . . ." (Ibid., 68:25-26.)

There are other laws designed for our happiness, obedience to which will bring that deep-refined joy which we might call blessedness. But underlying all of these laws is one master law, " . . . irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

"And when we obtain any blessing from God, it is by obedience to that

law upon which it is predicated." (Ibid., 130:20-21.)

My son told me about a man who declined to join our Church because, he said, "Observance of the laws (recited above) would deprive me of my happiness. I like," he continued, "a cup of coffee at breakfast, another cup mid-morning to pick me up. After dinner in the evening I like to relax with my pipe and newspaper. On Sunday I like to get out under blue skies with my fishing pole in summer, and in winter I enjoy a late, lazy breakfast with the Sunday paper. If I paid a tithe of my earnings on top of my income tax, doctor bills, instalments on my home and car—well, I'm afraid I'd be jailed for writing checks with insufficient funds."

What this man implied, and implied quite effectively, was this: I have no faith, no assurance that God will reward me with anything better than a pipe or cup of coffee for keeping his laws.

" . . . O ye of little faith?" (Luke 12:28.)

"And in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments." (D&C 59:21.)

" . . . according to men's faith, it shall be done unto them." (Ibid., 52:20.)

" . . . without faith it is impossible to please him: . . ." (Heb. 11:6.)

Faith is the first principle of our gospel. If this man could have seen the happy countenances of thousands of members in the stakes which I have visited and could he have heard, as I have heard, the testimonies of those men and wives who have come into Church activity, he surely would have

TEACHING

A. Theodore Tuttle of the First Council of the Seventy

Once upon a time, so the fable goes, there was a wise monarch who wanted to teach his subjects an important and vital lesson. He said: "Make me a man." They acquired the finest artist

in the kingdom who painted the picture of a man on canvas. They took it to the king, but he was displeased and repeated: "Make me a man." They tried other media, sculpture in wood and stone, but to each the king said: "Make me a man." Finally they caught the vision of the king's instructions. They found a man, tattered, degraded. They bathed him, shaved him, dressed him, taught him, and presented him to the king. The king was pleased that they had learned this lesson and said these words: "Next to the God who creates is the individual who saves another."

Brothers and sisters, you and I are engaged in and dedicated to the work of saving men's souls. In view of what

President McKay has said about youth fitness, I would like to address my remarks to that vast corps of teachers in the Church who are saving men's souls, in the hope that instruction might improve in the Church. For if one teacher increases the level of his competence and ability, that class will improve; and if many teachers improve, all classes in the ward will. And if each of us improves the instruction, the whole Church will grow in strength and power and will be blessed. Remember that no class can rise higher than its teacher.

The second reason is, that I would like to lead all of us to the source of unfailing inspiration, the Lord Jesus Christ. In the Savior's teachings, we find the finest methods used that are

paused before he spoke so facetiously.

In contrast to this man's lack of faith, let me tell you about a man who came one evening to a stake president and asked for baptism. I see that president in this congregation. This man stood in the president's home, dressed in an army officer's uniform of high rank. In answer to the president's question, "What missionaries have been instructing you?" he replied, "None." Then he explained that he supervised LDS men and women at Hill Air Force Base and found these people to be honest, industrious and happy. "My wife and I are religiously inclined, and we would like to be not only one with them but also one of them. We would like to be baptized."

I had an opportunity to interview this officer, and when I asked him if he understood the principles of the gospel, he replied, "I understand the tithing law, and I will observe it. Other laws I do not understand, but we (wife and I) will conform. We want to be happy with you and one of you." He had faith. I think he found real happiness.

Now let me tell about another man who lectured brilliantly in Salt Lake City a dozen or so years ago. He was a silver-tongued orator who reportedly had lectured in nations around the globe and had more degrees behind his name than many of us could interpret.

The following day he visited in Ogden and was taken sightseeing up Ogden Canyon. Returning, he relaxed in the office of the president of the Ogden Chamber of Commerce where he remarked, "You Mormons are certainly a friendly, hospitable, and happy people. Will one of you tell me something of your philosophy of life?" His finger pointed to me, so I told him about our

concept of God, why we were here, where we come from, and what we expected hereafter. I also quoted our Articles of Faith. When I had finished, he said in substance:

"My father was a minister. I, too, am a graduate of a school of divinity. But what I learned in that school, or rather what I did not learn, and what you have told me today confuses me. As a result I am what you would call an agnostic."

"Now," he continued, (and this is significant) "if what you believe—this philosophy of yours—makes you happy, then stick to it and live it. I tell you there is no happiness in unbelief. Your philosophy is interesting. It could be taught in colleges along with other philosophies and people would read it—if you would disassociate and leave Joseph Smith out of it."

My brothers and sisters this gospel plan which he called "our philosophy" is not a philosophy. It is truth. And Joseph Smith can no more be "disassociated" than can this earth be taken out of the solar system. He was fore-ordained before the foundations of this earth to head this the greatest of all dispensations, the Dispensation of the Fullness of Times.

I wish I could talk to that doctor again. I would tell him as I tell you that in my book I have added another Article of Faith which I call my 14th Article of Faith. This is it: (I'll put it in the singular, but if you accept it, you can make it plural).

"I believe that Joseph Smith was a Prophet of God; that he was visited by heavenly messengers, among them Peter, James, John, Elijah, Moses, and one Moroni who directed him to some hidden plates from which he translated the Book of Mormon. I also believe the

Father and the Son appeared to him and that the Son instructed him."

Let me add another Article of Faith. Call it the 15th if you like.

"I believe that David O. McKay is a prophet of God; that he holds all of the keys, priesthood, and powers formerly held by all of the ancient prophets, which were later conferred upon Joseph Smith and through him to his successors down to President David O. McKay."

When Joseph Smith wrote the thirteen Articles of Faith, he might well have added another. This one would sum up nicely for me what I have hurriedly tried to say and would account for the happiness that I have discovered in the countenances of our people. I quote the Prophet:

"Happiness is the object and design of our existence; and will be the end thereof, if we pursue the path that leads to it; . . ." (*Teachings of the Prophet Joseph Smith*, p. 255.)

I have tried to outline that path—obedience to the laws and ordinances of the gospel. Let the Prophet continue, ". . . he never has—He never will institute an ordinance or give a commandment to His people that is not calculated in its nature to promote that happiness which He has designed, . . ." (*Ibid.*, p. 256.)

My brothers and sisters, I think the ultimate in happiness will be ours if and when we attain exaltation in his celestial kingdom.

I hope that I and I hope that you, as we travel life's highway, may enjoy the happiness, even the blessedness that will be ours if we obey these laws, and may we later earn and enjoy the ultimate in blessedness—exaltation in his kingdom, I humbly pray, in the name of Jesus Christ. Amen.

known today. We see his objective of changing man's behavior clearly set forth. We find the Savior being acclaimed an authority, because he knew his subject, and likewise we find a knowledge of students put to use in a beautiful way.

Teachers, if you would improve your teaching, use and adapt illustrations and examples to fit the present knowledge and experience of your students. May I illustrate:

We find in the teachings of the Savior such words as camels, sheep, salt, light, candles, fish, leaven, hens and chickens, lilies, sparrows, things that people knew about and had experience with. He likened the abstract ideas of his teaching to these concrete things that

people knew about. His new ideas were related to known facts.

Secondly, if you would become a better teacher, learn to answer questions the way the Savior did. He gave direct answers, but equally as often he would ask another question of his hearers. You recall this instance: "Tell us therefore, What thinkest thou?"

"But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?"

"Shew me the tribute money. And they brought unto him a penny."

"And he saith unto them, Whose is this image and superscription?"

"They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are

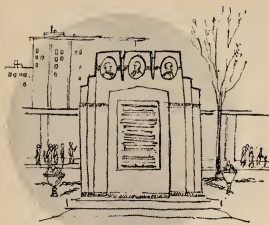
Caesar's; and unto God the things that are God's." (Matt. 22:17-21.)

I would like to give another example which shows many things about teaching. You recall this instance: "And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?"

"He said unto him, [note the technique] What is written in the law? how readest thou?"

"And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself."

"And he said unto him, Thou hast answered right: this do, and thou shalt live."



"But he, willing to justify himself, said unto Jesus, And who is my neighbour?"

"And Jesus answering said: A certain man went down from Jerusalem to Jericho and fell among thieves . . ." and then related the story of the Good Samaritan. (Luke 10:25 ff.)

Now, notice the teaching technique. Teachers, you who make up this vast corps of 231,000, and others, for we are all teachers regardless of our position, whether it be president or other officer—notice what the Savior said.

" . . . love thy neighbour as *thyself*."

(Matt. 22:39. Italics added.)

He might just as well have said, "Love thy neighbor as thy wife or husband or son or daughter or uncle or aunt," but he gave it *universal* application, when he said "thyself," for each man loves himself. Each man, however, does not have a wife, a son or a daughter, and thus would not have been included in the Master's teaching.

Here we find in the teachings of the Master, a blending of all of the techniques, methods, ideas, that will help us to be effective in teaching the gospel and in achieving the lofty ideals that

HIS WORD YE SHALL RECEIVE

Mark E. Petersen
of the Council of the Twelve

I never listen to the President of the Church except my mind goes back to section 21 of the Doctrine and Covenants. I would like to talk about that section for the moments that are given to me.

You remember that this section was given by revelation to the Prophet Joseph Smith on the day of the organization of the Church. The people who were there assembled had come out of the various religions of the day, and were not accustomed to the procedures and principles that once had been known to the Saints and now were being

restored. It, therefore, became necessary that the Lord announce anew the significance of having at the head of the Church a prophet, seer, and revelator.

For that reason, as the Lord gave this revelation, he made it known to those who were assembled that Joseph Smith as President of the Church was also prophet, seer, and revelator. It was a great lesson to the Church that now again the leadership of the Church should be vested in an inspired prophet of God and that this prophet should be the President of the Church.

Monday Morning session,
April 6, 1959

INDIVIDUAL COMMITMENT IN SUSTAINING FREEDOM

Henry D. Moyle
of the Council of the Twelve

We have already had quoted the passage of scripture with which I desire to start. "But blessed are your eyes, for they see: and your ears, for they hear." (Matthew 13:16.) And Matthew further tells us that "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

"But if thine eye be evil, thy whole

body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!" (*Ibid.*, 6:22-23.)

Matthew further says: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." (*Ibid.*, 5:19.)

To us the prophecy of Daniel has great significance, as was pointed out by President McKay in his inspired message to the world yesterday. Daniel says, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

" . . . and the dream is certain, and the interpretation thereof sure." (Daniel 2:44-45.)

The world needs the restored Church and kingdom of Jesus Christ, of which

David spoke. The world needs the help of those who have recognized and received the gospel of the kingdom. The world needs their inspiration and active participation in the affairs of life. We are an inspired people. That I know as well as I know that I live. We are responsible for the proper use of this inspiration. This inspiration is not confined to our spiritual lives but carries over into all temporal responsibilities, and included therein is our moral, our civic, our political, our social, our financial responsibilities. We stand ready to exercise this divine guidance together with the power of our priesthood in behalf of a neighbor, as well as in our own behalf. We look upon the children of our Heavenly Father as our brothers and sisters, no matter where they live, or what they believe, or what their ancestry may be. We cannot expect to do our full duty as we are inspired to do unless we can live and work in an environment of love, of peace, of freedom—freedom at home and throughout the world.

Plato has put into words that the

President McKay has outlined for us to achieve.

Thirdly, if you would be a better teacher, teach by the Spirit. You recall that in the Doctrine and Covenants, the Savior said:

"And ye are to be taught from on high. Sanctify yourselves and ye shall be endowed with power, that ye may give even as I have spoken." (D&C 43:16.)

That is the thing that gives strength and power, meaning and life, to our otherwise weak efforts.

The fourth thing, (and I will mention

it only briefly, because President McKay dealt with this) is to live your teachings. William E. Berrett, who is vice-president of Brigham Young University, once remarked that many years ago there was a Danish immigrant who taught his class. Though he spoke in broken English his life was such that you could warm your hands by the flame of his testimony.

Remember, teachers, you cannot give away that which you do not possess.

Study the life of the Master. You do not have to have a college degree to be an efficient teacher. But you do have

to become acquainted with the life and teachings of the Master to be an effective teacher in the Church.

Teachers of the Church, there is an eternal extension of the power and influence of a good teacher. May we live so that we may teach by the Spirit, so that the youth of the Church might pattern their lives after the life of the Master.

I am grateful for his life and mission. He lives. He directs the brethren who direct this Church. This is my humble witness, and I bear it in the name of Jesus Christ. Amen.

Then he spoke directly to the membership of the Church and he said this:

"Wherefore, meaning the church, thou shalt give heed unto all his words and commandments [that is, the President of the Church] which he shall give unto you as he receiveth them, walking in all holiness before me;

"For his word ye shall receive, as if from mine own mouth, . . ." (D&C 21:4-5.)

Is not that a remarkable thing? That is the manner in which the Lord designated the President of the Church as

his mouthpiece in these, the last days.

He gave us this commandment with a marvelous promise, and this is the promise:

"For by doing these things the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory." (*Idem*, 6.)

We are living in perilous times. We are face to face with every kind of difficulty. In the midst of these times, would you like to have the assurance that the gates of hell will never prevail

against you? In these perilous times, would you like to have the confidence that the very heavens will shake for your good? You may have these blessings by keeping this commandment.

"Wherefore, meaning the church, thou shalt give heed unto all his words and commandments, [the President of the Church], which he shall give unto you as he receiveth them walking in all holiness before me;

"For his word ye shall receive, as if from mine own mouth; . . ." (*Idem*, 4-5.)

This is my testimony to you in the name of the Lord Jesus Christ. Amen.

spirit of freedom is not a matter of laws and constitutions. "Only he is free," Plato says, "who realizes the divine order within himself, the true standard by which a man can steer himself." And I say true standards, ideals that lift life up, mark the way of true progress. Such ideals followed will never permit our light to be extinguished.

Pericles said: "But we regard him who holds aloof from public affairs as useless." They called the useless man a "private" citizen, *idiot*es from which our word *idiot* comes. The citizens of the kingdom of God should set the pattern for the citizens of the kingdoms of men.

A reflective Roman traveling in Greece in the second century, A.D. said, "None ever thrived under democracy save the Athenians. They had self-control and were law-abiding." That is what Athenian education aimed at, to produce men who would be able to maintain a self-governed state because they were themselves self-governed, self-controlled, self-reliant. It is said of the Athenians, "We yield to none in

independence of spirit and complete self-reliance."

This is not much different from conditions found in the Church in the Meridian of Time. Brother James L. Barker, in his history of the early Church, which is soon to be printed, writes: "In the Church organized by the Savior two important principles were reconciled—divine authority and individual liberty."

The Father sent his Son, Jesus Christ, into the world; the Son chose his apostles, gave them authority, and they chose the presiding elders, bishops, and other local officers, always seeking the guidance and approval of the Holy Spirit. In the Church of Jesus Christ there must always be this divine leadership. Any church without his leadership is not his, as President Stephen L. Richards so beautifully demonstrated yesterday. However, the Lord has always safeguarded human liberty. There can be no progress without liberty. The great purpose of this life is that man shall gain experience and strength in freely making his own choices. Divine guid-

ance will be given, but man must be free to choose obedience or disobedience, otherwise his actions have no ethical or religious value. "God has always preserved freedom and the powers of self-government in man," wrote Irenaeus when he wrote against heresies in the third century.

"The Church organization carefully safeguarded this freedom," Brother Barker continues. "Nominations were made by authority," just as they have been made here this morning in our presence, and in which we have participated, "but the members of the Church were given the right to accept or reject those nominated. The Lord has never forced the acceptance of his prophets. If the Lord sends a prophet, he will be a prophet, even if no one accepts his message, but the Lord has at no time forced the acceptance of a prophet's message on the people; nor has he forced a prophet on the people as president of his Church, nor a bishop on his congregation.

"In the Church he organized, the members were an important part of the



organization; they were free and responsible, because the Holy Ghost was not given to their leaders, the apostles, bishops, and elders, alone, but to every

worthy member of the Church. Both leaders and members were free to obey or disobey the inspiration of the Spirit, and both were equally responsible for their individual choices and the consequences entailed by their choices. Thus each member of the Church was made, in part, responsible for the government and conduct of the Church," says Brother Barker.

We read in Acts of the council of Jerusalem: "Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch . . ." and the next verse is again repeated, "And they wrote letters by them after this manner; The apostles and elders and brethren. . . ." (Acts 15:22-23.)

What is our position today? Take, for example, public affairs. I read recently

a comment of one of our national statesmen, Adlai Stevenson, "Our condition has nothing to do with any deficiency of technology or resources. It is a matter of people forgetting that political freedom can be sustained only by continuing individual commitment." As he continues: "The great German poet Goethe, who also lived through a crisis of freedom, said to his generation, 'What you have inherited from your fathers, earn over again for yourselves or it will not be yours.' We inherited freedom. We seem unaware that it has to be remade and re-earned in each generation of man."

Stevenson says, "The natural government of man is servitude. Tyranny is the natural pattern of government." If that be true, it is in direct opposition to the government of God. "We do not

WORK FOR THE DEAD

Eldred C. Smith

Patriarch to the Church

I pray for an interest in your faith and prayers while I fulfil this assignment. Many of the brethren have already given my talk several times, nevertheless I feel that it is an important subject and can stand repetition.

In the beginning of this dispensation, on September 21, 1823, Moroni appeared to the Prophet Joseph Smith. In that visit he quoted the prophecies of Malachi:

"For behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall burn as stubble; for they that come shall burn them, saith the Lord of Hosts, that it shall leave them neither root nor branch. . . .

" . . . Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord. . . .

" . . . And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at his coming." (Joseph Smith 2:37-39.)

Thus renewing this ancient promise which even the Jews at the time of

Christ were looking forward to receive, this promise was fulfilled 123 years ago on April 3, 1836. Following a Sacrament service in the Kirtland Temple, Joseph Smith and Oliver Cowdery retired behind the veil of the temple and after fervent prayer, there appeared to them the Lord Jesus Christ who accepted the Kirtland Temple and gave his approval. This temple had just previously been dedicated. (March 27, 1836.) Moses appeared and gave unto them the keys of the gathering of Israel. Elijah the prophet appeared to them and bestowed upon them the keys of the sealing power of the priesthood.

The Prophet Joseph Smith said this about the mission of Elijah:

"The spirit, power and calling of Elijah is, that ye have power to hold the key of the revelations, ordinances, oracles, powers and endowments of the fulness of the Melchizedek Priesthood and of the kingdom of God on the earth; and to receive, obtain, and perform all the ordinances belonging to the kingdom of God, even unto the turning of the hearts of the fathers unto the children, and the hearts of the children unto the fathers, even those who are in heaven." (*Teachings of the Prophet Joseph Smith*, 337.)

Again the Prophet Joseph Smith said: "What is this office and work of Elijah? It is one of the greatest and most important subjects that God has revealed. He should send Elijah to seal the children to the fathers, and the fathers to the children." (*Idem.*)

The mission of Elijah is to restore to earth the power, that whatsoever is sealed on earth will be sealed in heaven. This sealing power is not alone for the dead. The dead cannot receive these blessings unless there are

those living who have performed these same sealing ordinances for themselves, first—that is, a wife to a husband and children to parents.

Without the coming of Elijah there would be no need for temples, there would be no sealing in marriage for time and eternity, no sealing of children to parents, no need for genealogy. There would be no sealing for the living or the dead. This is not for the dead alone, it is for the living first.

I testify that Elijah did come, and others have testified also, and we have heard other testimonies in this conference. In addition to the testimony of Joseph Smith and Oliver Cowdery, and others currently, we have factual evidence that Elijah came. One year after Elijah's coming, in 1837, laws were passed in Great Britain compelling the preservation of duplicate records of the dead. In the 400 years preceding the coming of Elijah, there were catalogued by Mr. T. B. Thompson 192 British family histories. In just one hundred years after the coming of Elijah in 1836, there were 1,879 British family histories published.

In addition to the published family histories, about the only family record was one made in the old family Bible, such as the one I have here. This happens to be the family Bible of Hyrum Smith, my great-great-grandfather, the brother of Joseph Smith who was martyred in Carthage. In the middle of these old Bibles that we are all familiar with is a page for births, a page for deaths, a page for marriages; and that was about the extent of the family records which were kept at that time.

In 1844, just eight years after the coming of Elijah, the year of the martyrdom of Joseph Smith and Hyrum

slip into freedom or happiness. It is strenuously sought and earned."

When will we realize that the very power and success of US society demand more not less individual dedication for its citizenship. It is interesting to note that the concern of our leaders today is not expressed in terms of security but in terms of survival. What else but individual dedication can stay the Soviet assault on free civilization?

In an oft-quoted passage from Shakespeare there is a warning given which we might well heed:

"There is a tide in the affairs of men
Which, taken at the flood, leads on to
fortune;

Omitted, all the voyage of their life
Is bound in shallows and in miseries."
(*Julius Caesar*, Act. IV, Sc. 3.)

When in the course of life one arrives at a fork in the way, a decision must be made and a course selected often results in a choice that later becomes completely irrevocable. President McKay told us yesterday of the 231,000 teachers in the Church. I say they stand as watchmen at the crossroads to direct us aright in the course we pursue. Our decisions, once executed, can never be erased. This is because such selections introduce a new series of conditions, setting in motion events which cannot later be recalled. The good done, the evil accomplished, are all there. It is a faithful axiom that he who would not when he might, shall not when he would.

Happy is he who profits by the experiences of the past, like those of the

Athenians in ancient times so that he may make right decisions in the present and face the future with confidence, divinely assured that his hope concerning things to come will have full and lasting realizations. Faith in Jesus Christ our Lord, and obedience to his restored gospel assures inevitably this glorious result—the enjoyment of that peace which passeth understanding now as in all prior time.

Let us all live in all that we do, guided and directed by the inspiration which comes to the faithful as a gift of the Holy Ghost. "But blessed are your eyes, for they see: and your ears, for they hear." (Matthew 13:16.)

May the Lord bless us all, I pray humbly in the name of Jesus Christ. Amen.

Smith, the first organization for the purpose of the gathering together records of the dead, and compiling genealogical records, was formed in the city of Boston, Massachusetts—The New England Historical and Genealogical Society.

In 1869 The New York Genealogical and Biographical Society was organized. Since then literally hundreds of genealogical organizations have been organized all through the Atlantic Coast states and spreading all over Europe and the United States.

Instead of gathering the records in the old-time family Bibles, we now have special charts. Most of you are familiar with the pedigree charts which we now use. In the old family Bible, the records that were given were, first, a record of themselves and then of their posterity. Today we make a record of ourselves and then our ancestors, going back in the other direction. The living come first in this work. Many have said to me, and I hear the expression often, "My genealogy is all done. My mother did our genealogy," or "An aunt did our genealogy," or "Our father did our genealogy." But I do not think that very many of such people, if they will investigate and fill the charts similar to this one I have here, will find that all of their genealogy is done. If you go back five generations, you have thirty-two different lines, and in the chart I just showed, going back seven generations, you will have 128 different lines to follow. You only need to go ten generations back, and you get 1024 different lines to follow.

Genealogy is not just a chain line. I have a record of a chain line that starts with the Smith family and goes back, branching off from the Smith family

when they could not go farther with that line. It goes back to 443 B.C. Yet this is not all of the Smith genealogy.

This is your responsibility, brothers and sisters, to make sure that your genealogy is gathered. I see the effects of this spirit of Elijah becoming stronger all the time. Often it is just one member of the family who joins the Church. I have many husbands and wives come to me, each one being the only member of the Church in his immediate family. I believe the Lord deliberately designates and sends a valiant spirit into a special family in a special location, even in far-off missions, for the explicit purpose of having a spirit who will accept of the gospel of Jesus Christ, hear the voice when it comes to him, and recognize it as true. Then, after becoming a member of the Church, he will gather the records that the promises to the fathers may be fulfilled.

Many people who join the Church are the only ones in their family in the Church and are especially assigned and their special mission is to gather their genealogy and perform the sealing blessings that the fathers may receive the blessings promised in the promise of Elijah. I am reminded of a Japanese boy, a convert to the Church here in the States, who, in fulfilling his obligation in the military service, was taken to Japan. During his leaves of absence, on his furloughs, he went to Hiroshima where he found relatives who were more than willing to give him records of his genealogy, pictures of family members, and records. Some were insulted to think that they had not been thought of sooner, and they are continuing to send records to him. He unrolled on the floor of my office a pedigree chart he had made up which stretched clear across the

room and was still not all unrolled—one member of a family bringing the blessings to the fathers, which is the promise of Elijah. This is typical of many families.

Do not leave this for others to do. Each has his own responsibility. Are you back in the horse and buggy days, in the days of the old family Bible where you just gather your own posterity records? Or, are you gathering together pedigree charts wherein for each couple on the pedigree chart you have a family record sheet? Most of you are familiar with these sheets. And if you are, you will soon have a book built up of those loose sheets as thick as this old family Bible with just genealogy, instead of just one or two sheets in the middle of a book.

I believe it was worth all of the efforts, and the costs, and the sacrifices, to build the Kirtland Temple, just to have a place where the keys could be restored, if for no other reason, if we avail ourselves of these blessings. However, if we do not avail ourselves of these blessings, they will not be of much value to us. We have heard the record of the microfilms that are available to us, and we have temples available. President Bowring reported the other night that there were 2946 endowments in one day in the Los Angeles Temple; over three million endowments in a year in the Church, it was reported.

These temples are here, and these records are here for us to use, brethren and sisters. Put them to use that they may be of value to us and that we may receive the blessings and that our ancestors too may receive these grand and glorious sealing blessings for all eternity, I pray in the name of Jesus Christ. Amen.



BUILD UP THE KINGDOM

George Q. Morris
of the Council of the Twelve

My dear brethren and sisters, I sincerely pray for the Spirit of the Lord to direct me and for your faith to assist to that end.

I have been impressed with the emphasis placed upon the principles of the gospel in this conference. And I have been impressed with the emphasis that has been laid upon the prophecy of Daniel which foretold the setting up of the kingdom of God, the overcoming of all other kingdoms, and that this kingdom was to stand forever.

There is a striking and interesting difference between this dispensation and all other dispensations. All other dispensations have faded away in a comparatively short time into apostasy.

This is the only dispensation from the beginning that is not to follow that pattern.

When the Lord Jesus Christ came to perform his glorious mission in the world and established his Church, he established it among an apostate people who, if they had believed the teachings of their prophets, would have received him as their Messiah. But they crucified him, so it makes a great difference with us in our attitude and in our objectives and in our mission in the world.

The statistics given this morning were interesting. We now number over a million and a half people. Some experts have estimated the future growth of the Church, and they estimate upon recognized principles of such estimations, that in the year 2000, forty-one years from now, the population of the Church will be (I must refer to the figures because I could hardly believe them) six million people, and I see no reason why we should not expect that to be so.

So we see with regard to our mission to the world, and with regard to our relation to the world, not a fading out gospel dispensation, but a gospel dispensation that is to build and build until the Lord Jesus Christ shall come. He shall not come to an apostate group of Israel, but he shall come to the millions and millions of Israel who shall be gathered into his Church and kingdom. This Church and kingdom has already been established in the earth, and this is that kingdom. And testimonies of God's servants have been borne to that fact for one hundred and twenty-nine years and will continue to be borne to that fact to the end.

We say that in love and consideration for our fellow men, but it is our duty to declare that fact, that this is the kingdom of God established by the Lord Jesus Christ and that its mission is to fill the earth until the Lord Jesus Christ shall come. And we must bear that testimony, and we must bear the responsibilities that attach to that testimony. Our lives and all that we have and are should be devoted to the up-building of this great kingdom preparatory for our Lord and Savior to come and reign in the earth.

Another striking thing that is different in this dispensation from any other dispensation, is that there is involved the overcoming of the powers of evil in the earth; there is involved the overcoming and the ending of all nations in the earth; and the Lord has declared that the time will soon come when peace will be taken from the earth, and the devil will reign in his dominion and that the Lord Jesus Christ will reign among his Saints. (D&C 1:35.)

So we are living in that great dispensation when the culmination of all the history of the world and the work of God among the children of men, up to the time of the millennium, will be brought to pass.

These great changes in nations cannot be brought to pass without great political upheaval, without wars and calamities that the scriptures make very plain will come.

But bear in mind that the Lord is directing this world. We are frequently reminded that conditions have been so developed in the powers of warfare that an accident or a rash move could

THE MESSIAH AND THE JEWS

Milton R. Hunter
of the First Council of the Seventy

My dear brethren and sisters, I humbly pray that the Spirit of God will direct me that I may bear my testimony this morning along with the testimonies borne by the other brethren.

During the past year I have had several most unusual experiences. I desire this morning to recount one of them. I had the opportunity to go to the Holy Land last July, a privilege which I had

desired for many years. My son was released from the Swiss-Austrian Mission, having completed two and one-half years' service. I joined him and three other outstanding elders, and the five of us went to the places made famous and sacred through the life of the Master.

We were met at the airport at Tel Aviv by a very outstanding man named Joseph, a Jew who had fled from Germany at the time that Hitler killed four or five million of those unfortunate people. Joseph spoke several languages fluently. He was a very cultured person, a historian by profession before he left Germany. He was familiar with the history of Palestine, both the ecclesiastical and the profane, and of course he told us about numerous historical events in a very pleasing and faith-promoting way.

When we entered the Holy City, we were psychologically and spiritually prepared for the wonderful experiences that we were to have that day and the following few days while in Israel. I said to my traveling companions, "I have a feeling of peace and contentment such as I have experienced only a few times in my life. It is a feeling similar to one that I had the first time I entered the Sacred Grove or when I go into the house of the Lord."

Each of these young men said, "We are experiencing a similar feeling."

Joseph, our guide, took us from place to place in Jerusalem and described many of the important events that had taken place in ancient times, especially those that pertained to the life of Jesus. My traveling companions hummed the tune, "I walked today where Jesus walked." We were thrilled when we

set in operation those powers which might destroy our civilization. But let us bear in mind that this world is in the hands of God. All these things will happen only so far as they are in accordance with his plans and his purposes. And let us not waste our time and our energy and get into a nervous condition about what is going to happen to the world. That is not our sphere of responsibility. The Lord will take care of that. It remains for us to be devoted to the rebuilding of his kingdom and facing whatever conditions may come to us.

I should like to read what the Lord has said about that in just a few words, for he has promised that this land that he established in the beginning for a special purpose—that Israel should accomplish its destiny in the world—bringing gospel truth to the world—is a special land, not only a promised land but also a protected land, and the Lord will protect this land against the enemies of righteousness. It is for us to be faithful and for all the people of this land, not just the members of this Church, to be true to its Constitution and to be true to Jesus Christ, the God of this land. (Ether 2:12.) Those are the things that we need to worry about. Those are the things that we need to center our hearts upon. The Lord has said that he planned this land to be choice above all other lands for the blessings to come to Israel. He also said in exact words: "I established the Constitution of this land," saying that it was done to preserve our liberties. (D&C 101:80.)

And the Lord brought about the discovery of this land as a preliminary arrangement for the establishment of

his kingdom. This land has been occupied by the blood of Israel from the beginning, hidden by thousands of miles of ocean from any other group and has produced its scriptures and its prophets and has borne witness to the divinity of the Lord Jesus Christ. Now, this land will be protected, and the cause of God will be protected. It is for us to devote ourselves with all our hearts to the building up of this kingdom and preserve peace in our hearts and not give way to the weakening influences that would come from any other attitude. The Lord says:

"I, the Lord, am angry with the wicked; I am holding my Spirit from the inhabitants of the earth.

"I have sworn in my wrath, and decreed wars upon the face of the earth, and the wicked shall slay the wicked, and fear shall come upon every man;

"And the saints also shall hardly escape; nevertheless, I, the Lord, am with them, and will come down in heaven from the presence of my Father and consume the wicked with unquenchable fire." (*Ibid.*, 63:32-34.)

The Lord has also declared that any powers and forces that fight against Israel and against Zion shall be destroyed.

"For I, the Lord, have put forth my hand to exert the powers of heaven; ye cannot see it now, yet a little while and ye shall see it, and know that I am, and that I will come and reign with my people." (*Ibid.*, 84:119.)

"Therefore, let your hearts be comforted concerning Zion; for all flesh is in mine hands; be still and know that I am God.

"Zion shall not be moved out of her

place, notwithstanding her children are scattered." (*Ibid.*, 101:16-17.)

"For I, the Lord, rule in the heavens above, and among the armies of the earth. . . ." (*Ibid.*, 60:4.)

Let us with all our hearts build up the kingdom of God, for the time is coming when gross wickedness and corruption will be swept from the earth. God has restored his gospel. It is being preached to all the world, so that as many as possible will forsake wickedness and join the people of God and become the seed of Israel, the sons of Abraham, the followers of and believers in Jesus Christ the Redeemer of the world. After that, those others who will not do that may have to be swept away as they war one with another and fall into the pits that they dig for others.

I bear my humble witness that this Church is the Church of Jesus Christ, the Creator and Redeemer of the world, that he has set it up through the Prophet Joseph Smith, a prophet of the Living God, and that it is being conducted by the servant of God, David O. McKay, our beloved prophet and leader. And I call the attention of the people of the world and the Saints to the first section of the Doctrine and Covenants which is a formal proclamation to all peoples by the Lord God himself, declaring that he has restored the gospel to the world and set up his kingdom and that his voice calls out to all the world to repent and enter into that kingdom and listen to the voice of his servants and disciples whom he has raised up in these last days.

This work is the work of God. I bear this humble witness in the name of Jesus Christ. Amen.

were shown the traditional place where Christ was born in Bethlehem, the place in Jerusalem where he was crucified, the spot where he was buried and where he later rose from the grave. We were reminded that he met Mary Magdalene near the tomb before he ascended to heaven. All of these events as well as numerous other important events which had occurred in the Holy City were explained to us in a masterful way.

We went northward to Galilee. There we saw many marvelous things which recalled to our memories important events connected with the life of Christ. One outstanding experience that comes to my mind vividly at this moment occurred in Nazareth. We were standing in front of what is known as "Mary's Well," the place, according to our guide, where Mary, when a girl went to get water just as the girls do in that

part of the world today. During the past few days we had eagerly listened to Joseph's accounts of the events that had occurred during the life of Jesus of Nazareth. He had told these stories with great faith.

I said to him, "Joseph, I would like to ask you a question." As I think about it, it appears, I realize, that I perhaps was a little unfair in taking advantage of him as I did.

He replied, "If I can answer your question, I will be very happy to do so."

I then said, "You have told us about the miraculous things that took place at the birth of John the Baptist and explained these things with much faith. You have told about the Angel Gabriel's appearance to Mary, announcing the birth of Christ and declaring that he would be the Son of God. You have

told about the birth of Jesus, and have showed us the place where the shepherds were feeding their flocks, as well





as the place where Christ was born in a manger. You have told us about the new star that appeared at his birth and about the wise men who came to see him soon thereafter. You have told us about Christ's various visits to the temple from the time he was twelve years old until his last visit there shortly before his crucifixion. You have taken us to the room which is claimed to be the one in which Jesus and his apostles ate the Last Supper. You maintained that that was the place where Christ had appeared to the apostles the day of his resurrection. You reminded us that the doors and windows were shut and locked, and yet he suddenly stood in their midst. Jesus observed that the apostles thought that he was a spirit. Perceiving their thoughts, he said, "... handle me, and see; for a spirit hath not flesh and bones, as ye see me have," (Luke 24:39.) You showed us Golgotha, the Place of the Skulls, and

said, 'There is where Christ was crucified.' And then you told us that Jesus had been taken down from the cross and buried in Joseph of Arimathea's tomb. You pointed out a spot in a swale to the south of Golgotha where it is claimed that Christ was buried. Then you said that an angel came to the tomb and rolled the stone away from the door and that Christ was resurrected from the dead and appeared first to Mary Magdalene. You have repeated to us many passages of scripture related to the importance of Christ's ministry. For example, 'Jesus saith unto her [Mary], Touch me not for I am not yet ascended to my Father; but go tell my brethren and say unto them, I ascend to my Father, and your Father; and to my God, and your God.' (John 20:17.) This famous statement declares the universal brotherhood of man and the Fatherhood of God.

"You said that Jesus did ascend into heaven, and then you declared that later he descended to earth to visit his apostles. You pointed out that he appeared to several groups of people following his resurrection. And you have shown us the place of his final ascension.

"You have said that Christ healed the sick and raised the dead, and you have shown us various places where he did those miraculous things. You have claimed that Christ cast out devils, restored sight to the blind, and performed all sorts of miracles. You showed us where he stilled the waves on the Sea of Galilee, and where he walked on the waters of that same sea."

Joseph replied, "Yes, I have explained these things to you."

I then remarked, "This is my question: Do you actually believe that Jesus is the Christ, the Savior of the world, the universal Messiah, your Savior, my Savior, and the Savior of the entire human family?"

He looked very perplexed, a little dumbfounded. When he regained his composure he replied, "I suppose that since I am an orthodox Jew that in giving an answer to that question I am forced to say that I do not accept Jesus to be the Christ, the Savior of the world, your Savior and my Savior. The Jews regard Christ as a great prophet, one of the greatest that has ever lived, but they do not accept him as the real Messiah. We are looking for the Messiah to come."

Then I said, "Joseph, I want to bear witness to you that Jesus is the Christ, the Savior of the world, the only true and living Messiah. All the things you have told us are true—those things recorded in the New Testament which you have accounted with much faith. Jesus Christ broke the bands of death; he not only rose from the grave, being the first fruits of the resurrection, but he also made it possible for all human beings, regardless of how righteously or how wickedly they live, to rise from the grave. And furthermore, he gave us the gospel of Jesus Christ, a plan of salvation, promising that if we render obedience to it and remain faithful to the end, we shall come back into his presence and dwell with the Father and the Son forever. Jesus did ascend into heaven. He now sits on the right hand of the Father, where he reigns as our Lord, our God, our Judge, and our Savior."

*Monday Afternoon session,
April 6, 1959*

KEEPING THE COVENANTS

*Delbert L. Stapley
of the Council of the Twelve*

My brothers and sisters, I am indeed grateful for your fellowship as we assemble in worship in this great conference of the Church today. I am grateful for my brethren of the General Authorities, for the messages which they have given, so stimulating to our faith and, I hope, encouraging to all of us to keep more faithfully the commandments of our Lord.

In the midst of today's worldly enticements which are glamorous but deceptive, it is so easy to become careless and digress from the straight and narrow way that leads to life eternal. The Savior recognized the weakness of men to transgress and sin even though they possess the truth and knowledge of all gospel ordinances with their requirements for salvation.

His parable of the Ten Virgins teaches a profound lesson of great value to his disciples, present and future. Its application reaches into the homes of the Saints and forewarns of possible unpreparedness on the part of some for the great day of his coming. In this parable the Savior likened the kingdom of heaven unto ten virgins, which took their lamps, and went forth to meet the bridegroom. As members of the Lord's kingdom, they were entitled to the

wedding invitation. However, only five were wise and by greater vision and good works had prepared themselves acceptably for this joyful privilege and were permitted entrance to the wedding. The five foolish virgins were unprepared and unready, having procrastinated obtaining oil for their lamps, and when they belatedly sought admittance to the wedding, the Lord replied, "... I know you not."

"Watch therefore," he admonished, "for ye know neither the day nor the hour wherein the Son of man cometh." (Matt. 25:1-13.)

I wonder, my brothers and sisters, which of the two categories we as members of the Church fall into? Do we and our families belong with the wise virgins or the foolish? Will we heed the Savior's warning given in this parable and make honest and wise

Curiously he asked: "How do you know that all of these things are true?"

I replied, "First, I know these things are true through the power of the Holy Ghost. The Holy Ghost has borne witness to my heart that Jesus is the Christ, the Savior of the world; and so I am as certain that he is as I am sure that I am alive. It is only through the power of the Holy Ghost that any person can declare Jesus to be the Christ, and that we can know that he is the Only Begotten of the Father.

"Second, following Christ's death and resurrection, he appeared to another branch of Israel over in America. These people were called the Nephites. Their ancestors had come from Jerusalem."

And then I described the great storm, the earthquakes, the intense darkness, and terrific destruction that took place on the western hemisphere at the time of Christ's crucifixion. I then told him about the Resurrected Lord's appearance to the inhabitants of ancient America, explaining that he taught them the gospel and established his Church among the Nephites. I also explained that for nearly two hundred years they were a righteous people, developing one of the most perfect societies that the world has ever known. Finally, those people dropped into wickedness, and then the Nephites as a nation were destroyed by the Lamanites.

And I further explained: "My third reason for my positive conviction that Jesus is the Christ, the Messiah, and Savior, lies in the fact that in the spring of 1820 he appeared to the Prophet Joseph Smith, a boy in the state of New York, at a place known today as the Sacred Grove. He was accompanied

on this glorious visitation by the Eternal Father. There he told the boy not to join any existing church, but that he would be the instrument in the hands of God through which the true Church would be established in due time. During the following several years, Joseph Smith was taught the true gospel of Jesus Christ through the ministrations of angels and through visitations from Jesus Christ. Acting in accordance with divine command, this prophet organized the Church of Jesus Christ of Latter-day Saints on the 6th day of April, 1830. The Church was declared by the Lord to be 'the only true and living church in the world with which he was well pleased.' That Church was endowed with all the powers, priesthood, authority, doctrines, and ordinances that have been held by any and all dispensations from Adam's day down to the present time. It possesses all that is necessary and requisite for the salvation and eternal exaltation of the human family.

"Furthermore," I said, "some day members of the Church of Jesus Christ will bring the gospel to your people, and then God's covenants with your ancient prophets will all be fulfilled."

Also, I told him that when the Jews repent and accept the gospel of Jesus Christ, which, according to the ancient prophets, will take place at the time of the fulness of the Gentiles, and when they look not for another Messiah to come but accept him who has come as their Messiah, then God will remember the covenants made with their ancestors. At that time missionaries of the Church of Jesus Christ of Latter-day Saints, having the true gospel, will take that

gospel to the Jews. Many of them will believe and accept Jesus as the Christ, the Messiah, the Savior of the world.

In all sincerity, Joseph remarked: "These are the most marvelous things I have ever listened to in my life. I would like to learn more." He asked for a copy of Orson Hyde's prayer when he dedicated the Holy Land for the return of the Jews, and also for a copy of the Book of Mormon.

May God bless us.

I know that Jesus is the Christ, the Savior of the world, that he is our Redeemer, our Lord and our God. May we keep his commandments and remain faithful unto the end, that we may come back into his holy presence I pray in Jesus' name. Amen.



preparation for entrance into his kingdom? Preparation for eternal glory must go progressively forward every day of our lives if we are not to be caught unprepared when earth life is finished or the great day of the Lord comes.

As descendants of Abraham, Isaac, and Jacob we are heirs to all the promises pledged to them and their posterity throughout their generations. We are bound by covenants and obligations to God even as our forefathers were.

Perhaps we should define the meaning and significance of a covenant. In a spiritual application a covenant is a solemn, binding compact between God and man whereby man agrees to keep God's commandments and serve him in righteousness and in truth unto the end. The gospel covenants and obligations bind Church members to obedience to laws and principles given of God

which lead to happiness, love, and eternal joy. A covenant then is an agreement which includes obligations and is given as a principle with promise of blessings for obedience.

The Lord revealed to Moses that if the Children of Israel would obey his voice and keep his covenant, they should be a peculiar treasure unto him above all people. (Ex. 19:5.)

Belonging to the house of Israel, we today are also a covenant people to whom the choice promises of God apply. Blessings, however, are predicated upon faithfulness in keeping the commandments of God. Israel was bound by covenants and obligations which they were required to keep by sacrifice.

Perhaps in Church assemblies today we do not stress sufficiently the importance of gospel covenants and the Saints' obligation to them. It is our duty

to learn and understand the sacred and binding nature of the covenants we accept at baptism and the covenants and obligations associated with all other ordinances of the gospel found along that narrow path which leads to life eternal.

During the ministry of Moses, the Lord gave the Sabbath as a perpetual covenant to Israel throughout their generations. (*Ibid.*, 31:16.) Faithful observance of the Sabbath, freeing it for a day of worship and meditation, is as binding upon the people of the world now as it was at the time given. The Ten Commandments also were given by way of a covenant and have always been in force upon the peoples of the world.

When the Savior came among men, he established a new covenant and gave a new testament, even the sacrifice of his own life for the great cause of



truth, of which he was the author. The new covenant established by our Lord, with its obligations, was maintained for a brief time only. Shortly after the death of the apostles, spiritual darkness covered the earth. It was not intended that this spiritual darkness should continue always upon the earth. The Lord promised that in the Dispensation of the Fulness of Times all things were to be gathered together in Christ in preparation for his glorious second coming. Today is the Dispensation of the Fulness of Times spoken of.

Through revelation all the ordinances and covenants belonging to the gospel of our Lord have been restored in this time for the salvation, happiness, and eternal life of God's children.

The ordinance of baptism into the kingdom of God is a binding covenant upon all who receive that ordinance.

Early in the history of the Church, in consequence of some who had previously been baptized into other churches and desired to unite with the Restored Church without yielding to another baptism because they considered their former baptism efficacious, the Lord gave a revelation which made clear and unmistakable the course which they should follow. He declared:

"Behold, I say unto you that all old covenants have I caused to be done away in this thing; and this is a new and an everlasting covenant, even that which was from the beginning.

"Wherefore, although a man should be baptized an hundred times, it availeth him nothing, for you cannot enter in at the straight gate by the law of Moses, neither by your dead works." (D&C 22:1-2.)

President Brigham Young added this significant contribution to the obligation associated with the covenant of baptism:

"All Latter-day Saints," said President Young, "enter the new and everlasting covenant when they enter this Church. The covenant to cease sustaining, upholding and cherishing the kingdom of the Devil and the kingdoms of this world. They enter the new and everlasting covenant to sustain the Kingdom of God and no other kingdom. They take a vow of the most solemn kind, before the heavens and earth, and that, too, upon the validity of their own salvation, that they will sustain truth and righteousness instead of wickedness and falsehood, and build up the Kingdom of God, instead of the

kingdoms of this world." (*Discourses of Brigham Young*, p. 160.)

These admonitions and instructions emphasize the sacred and binding nature of the covenant which baptism into the Church places upon every soul receiving this gospel ordinance.

The ordinance of the Sacrament is also a sacred covenant. It reminds us of the great sacrifice of the Son of God upon the cross, which makes possible our redemption, salvation, and, if worthy, exaltation and eternal glory. It also gives us the opportunity to renew and keep in force the sacred covenants and obligations which we have entered into with our God.

President David O. McKay made this choice statement to the Council of the Twelve regarding the blessings of this ordinance:

"What a strength there would be in this Church if next Sunday every member who partakes of the Sacrament would sense the significance of the covenant made in that ordinance—every member willing to take upon him the name of the Son, a true Christian, proud of it, and always remember him, in the home, in business, in society, always remember him and keep his commandments that he has given them. How comprehensive that blessing and how significant the covenant we make each Sabbath day."

This admonition, my brothers and sisters, we should always remember as a part of the preparation necessary in meeting the requirements of the covenant of the Sacrament.

The Holy Priesthood is accepted by

JESUS THE CHRIST

Hugh B. Brown
of the Council of the Twelve

As we are still enjoying the afterglow of Easter, the emphasis throughout this great conference has been on the divinity of Christ. From the profound and scholarly opening address of President J. Reuben Clark, Jr., Saturday morning, through all the sessions of the conference, all have borne witness that Jesus is the Christ, the Son of the Living God. I cannot hope to add anything to what has been said unless, perhaps, emphasis by repetition.

Little is known of the details of the Master's sojourn on the earth except

during those three transcendent years of his ministry, the most eventful years of history. If we are to get a proper concept of the moral and spiritual significance and splendor of his unique life—from Bethlehem to Bethany—we must view it in the light of eternity. He lived his life on this earth at the summit of time, and on the high point of that summit we see the light of the resurrection, the most glorious beacon in the universe, flashing hope and courage to a benighted world. Let us from that eminence look back—back beyond Eden, and there we shall find that Jesus the Christ was with God the Father in the beginning.

And that beginning must have antedated the beginning of which we read in Genesis when the earth was created, for the obvious reason that he was its Creator. Yes, he lived before time began as we understand time. There is ample scriptural evidence to support the belief that Christ had a pre-mortal existence. Time will not permit quoting or

reading many of the passages of scripture, but I should like to refer to one or two.

John, in his inspired preface, said:

"In the beginning was the Word, and the Word was with God, and the Word was God.

"The same was in the beginning with God.

"All things were made by him; and without him was not any thing made that was made. . . .

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." (John 1:1-3, 14.)

To this wonderful testimony Paul adds this corroboration:

"For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

"And he is before all things, and by

an oath and covenant and is binding upon those who receive it. They obligate themselves to keep faithfully all the commandments of God and to magnify their callings by honoring and exercising the priesthood in righteousness for the benefit and blessing of mankind.

Like the Children of Israel of old we, today, cannot meet the obligations of gospel covenants without sacrificing the things of this world—our personal ambitions, our time and means and, if need be, membership in every organization not established for the building up of Zion.

The Lord has promised that those who faithfully keep the oath and covenant of the Holy Priesthood will be given all that he has. And what does this promise mean? President Wilford Woodruff made this explanation:

"Who in the name of the Lord can apprehend such language as this? Who can comprehend that, by obeying the celestial law, all that our Father has shall be given unto us—exaltations, thrones, principalities, power, dominion. . . ."

And then again, President Woodruff asks: ". . . Who can comprehend it?" (*Discourses of Wilford Woodruff*, p. 79.)

Can we, my brothers and sisters, comprehend the significance and far-reaching benefits of this promise? To realize fully these expectations, the Lord has revealed another covenant, the new and everlasting covenant of marriage, which binds together by the authority of the Holy Priesthood, man and wife

for time and for all eternity. Children born to them, or later sealed to them, become theirs, if true and faithful, throughout all the eternities of time. What a glorious covenant this is, so full of blessings and promise of rich rewards.

Perhaps the sacredness and far-reaching effects of all these covenants and obligations and others unmentioned can be summed up in the words of two past Presidents of the Church.

President Wilford Woodruff taught: "We are under sacred covenants to stand by the truth. . . . We have received the light, the knowledge of God; we are under sacred covenants to stand by the truth, and by one another in righteousness. . . ." (*Ibid.*, p. 81.)

President Joseph F. Smith emphasized with forceful language the obligation of Latter-day Saints to the covenants they have received with this counsel and admonition:

"Among the covenants are these, that they will cease from sin and from all unrighteousness; that they will work righteousness in their lives; that they will abstain from the use of intoxicants, from the use of strong drinks of every description, from the use of tobacco, from every vile thing, and from extremes in every phase of life; that they will not take the name of God in vain; that they will not bear false witness against their neighbor; that they will seek to love their neighbors as themselves; to carry out the golden rule of the Lord, do unto others as they would that others should do unto them." (*Gospel Doctrine*, p. 107.)

Now, my brothers and sisters, the Lord has not left us without instruction concerning how the covenants and obligations of the gospel are to be maintained in our lives. In the revelation setting forth the oath and covenant which belongs to the Holy Melchizedek Priesthood, the Lord gave this comprehensive warning and advice:

"And I now give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life.

"For you shall live by every word that proceedeth forth from the mouth of God." (D&C 84:43-44.)

If we prayerfully meditate this instruction, we can understand why it is profitable for each of us to be more careful henceforth in observing and keeping our vows with the Lord.

It is well to remember that we kept our first estate in the pre-existent world; therefore, how tragic it would be if in this interlude of mortality, which is such a small part of our eternal existence, we should forget our heritage and transgress the commandments of God and thus lose all the credits acquired there.

Our safety and happiness lie in keeping fully the commandments of God and maintaining, through good works, all obligations connected with the covenants entered into with him to the end of our days.

I pray God will give us the strength, my brothers and sisters, to do so, for our joy and happiness, which I ask humbly in the name of Jesus Christ. Amen.

him all things consist." (Colossians 1:16-17.)

And the writer of Hebrews adds:

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets.

"Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made worlds;" (Hebrews 1:1-2.)

Jesus himself referred to his pre-existence many times; for instance he said:

"For I came down from heaven, not to do mine own will, but the will of him that sent me." (John 6:38.)

And then in that greatest of all prayers we find the poignant passage:

"And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." (*Ibid.*, 17:5.)

At another time he chidingly spoke to his uncomprehending followers and said:

". . . Doth this offend you?

"What and if ye shall see the Son of man ascend up where he was before?" (*Ibid.*, 6:61-62.)

These proofs of Christ's pre-existence confirm our faith in the immortality of the soul for if the spirit had an existence before the body was created, so that spirit is capable of independent existence after the body dies.

The fact that he came forth from the tomb with spirit and body reunited—and this is the central fact in the teachings of the apostles—gives divine assurance that we too, through his atoning sacrifice, shall partake of the blessings of the resurrection. Harken to his promise:

". . . I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die. . . ." (*Ibid.*, 11:25-26.)

And let us read together the words of John, written while he was on the Isle of Patmos, as recorded in Revelation,

"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: . . ." (Revelation 1:7.)

"And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

"I am he that liveth, and was dead; and, behold, I am alive for evermore, . . ." (*Idem*, 17-18.)

John continues

"And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: . . ."

"And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS." (*Ibid.*, 19:1, 16.)

Furthermore:

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.



"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. . . .

"And he said unto me, It is done. I

am Alpha and Omega, the beginning and the end. . . ." (*Ibid.*, 21:2, 6.)

Zechariah said that when the Master shall appear he will stand on the Mount of Olives, and the mount shall be cleft in twain, and they beholding the wounds in his hands shall ask whence these wounds, and he shall reply,

"... Those with which I was wounded in the house of my friends." (Zechariah 13:6.)

"And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and

half of it toward the south." (*Ibid.*, 14:4.)

We proclaim the pre-existence and divine nature of Christ, the purpose of his life, the reality of his resurrection and the certainty of his second coming as eternal and well-attested truths and prophetic promises. They have illuminating and inspiring significance for our troubled world. They are our heritage from the Judeo-Christian world, clarified and amplified by modern revelation.

They are relevant to our time and age, which, as Adlai Stevenson recently pointed out, "is a time of conflict of ideology, as a time of ferment in technology, a period of revolution in science, . . . an era when at last the means lie at hand to free mankind from the

THE MOTIVE

Richard L. Evans
of the Council of the Twelve

I have in my library, I think, the conference addresses so far as they are available back to the beginning, including the *Journal of Discourses*, and I think all the conference pamphlets or discourses published since then. In each one is a statement of counsel, of eternal principles, of commandments, of practical advice for the day in which we live.

This conference in which we have now sat nearly three days is no exception to that. With you I have marveled at the breadth and the depth of the advice here given, the need for it, and the manner in which it touches the needs of the day in which we live. We have been fed. Our lives have been enriched and steadied and encouraged in all things pertaining to life, and I feel to express the gratitude of my heart for these recurring conferences when we get together for reminder and renewal of faith, and of witness, and of instruction in eternal truth.

Some time ago, as I am sure many of you have done, I saw a rather unusual documentary film produced by the Bell Telephone system, in which a panel of scientists and others were reviewing the great breadth of creation: this world, and men, and space beyond. It was developed as if it were a mystery story, and was called, as I remember, "The Strange Case of the

Cosmic Rays," in which scientists were telling what had been discovered and what the current thinking was about what had been discovered. They had selected a panel of distinguished men recalled from history, including some celebrated names. I think Charles Dickens was among them, and Edgar Allen Poe, and Dostoyevsky, the eminent Russian writer, men who were, in a measure, sitting in judgment on the work of the scientists.

I made some notes at that time, and although they are cold and not rechecked, they have been running through my mind. The men of science asked this panel to appraise their findings, first bringing attention to the fact that the universe is a unified whole, that there is evidence of planning and intelligence and order and law throughout the entire universe.

Then one of the witnesses, before he would commit himself to an opinion, asked a very significant question, which one is always disposed to ask in mystery stories: "What is the motive of it all? You have told us about space. You have told us about the earth. You have told us about cosmic rays, and life, and atoms, and all the natural phenomena. What is the motive of it all?" Then they concluded, as I recall, that they did not know enough about the motive of it all, and suggested that the panel come back fifty years hence and see whether they were any closer to an answer—with the scientists themselves conceding that however much they may have discovered, they were like Newton, who said: "I do not know what I may appear to the world, but to myself I seem to have been only like a boy playing on the seashore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great

ocean of truth lay all undiscovered before me."

I think the motive of it all is an ever-present and ever-insistent question: What has been the motive of this conference? What is the motive of the gospel? What is the motive of all this teaching, all this traveling, all this missionary endeavor? Of all the work and the effort and the struggle of life, of all the striving, all the learning, all the living?

Blessedly the Lord God has told us what the motive of it all is, and it is no small motive, pertaining not only to time nor to life on earth. It is a motive pertaining to eternity, and the great summarizing sentence of the motive, of course, has already been recalled in this conference a number of times. The Lord God himself has declared it to be his purpose and his glory to bring to pass the immortality and eternal life of man.

The motive is happiness; it is peace; it is progress; it is everlasting life, and not just a few short days or a few short years. It is a motive of such consequence and such endlessness that it transcends all else. It is this for which we do all we do, this for which we gather, this for which we teach, encourage, and bear witness to each other, this for which we remind each other of these great and everlasting things of life.

"But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

"Then one of them, which was a lawyer, asked him a question, tempting him, and saying,

"Master, which is the great commandment in the law?

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

ancient shackles of pain and hunger. It is all these things, but the true crisis of our times lies at a deeper level. All this freedom and elbow room only thrusts onto us with more force the fundamental issue of the faith that is in us."

As the late A. Powell Davies said: "The world is too dangerous for anything but truth and too small for anything but brotherhood."

There must be a re-affirmation of the truths concerning the fatherhood of God, the Godhood of Christ, and the brotherhood of man. *Truths for which the Savior gave his life.* Truth and brotherhood, love of God and fellow men, will make men free and establish peace in a world which is threat-

ened with a devastating and final war.

The truculent and blasphemous attempts of communist ideologies to erase Christ from their literature and to expunge all memory of him from the hearts and minds of men, in order to degrade and enslave men, must fail, for as God made man in his own image, so his image is indelibly stamped on the souls of men, and instinctively they know that they are the sons of God.

The challenge of evil with its inevitable confusion tends to make the relevance of Christ's life and message more apparent and the application of his divine teachings more urgent.

It would be cowardly almost to the point of treason to dilute, water down, and make insipid the soul-saving power

of these glorious truths. Indeed, as Paul said:

"That at the name of Jesus every knee should bow, . . .

"And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Philippians 2:10-11.)

We humbly but fearlessly add to the testimonies of the prophets and apostles of old our own witness that he lives, that he is a personal being, that he will come again with his resurrected, glorified body still bearing the marks of the crucifixion and that there is none other name under heaven given among men whereby we must be saved, to which I testify in the name of Jesus Christ. Amen.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbour as thyself.

"On these two commandments hang all the law and the prophets." (Matthew 22:34-40.)

I read into this something, or would like to read into it today, something which is not always read into it: I think this implies not only that we should love our neighbors, but in a very sincere and real and unselfish way we should also love ourselves. I think the Lord God must have intended that we should have a high regard and respect for ourselves as well as a high regard and respect for other men.

I am thinking of a line from Ruskin, in which he said: "There is no wealth but life." The life each of us has is, after all, the sum and substance of all that we have in time and in eternity. And I think no intelligent man would ever deliberately do anything which would not make him happy. I cannot think of an intelligent man's doing what would make him unhappy. I think when we err, we err in that we lose our sense of values or our sense of direction, or do not quite have in mind what will make us happy or unhappy. All the motive, all the commandments, all the counsel of God, all this great effort of living and of life, all the striving, the learning and all else, should make us basically happy. Our Father had no other motive for us but our happiness, our peace, and progress and limitless life with our loved ones everlastingly, ever with accomplishment, ever with growth, ever with opportunity, ever with the highest possibilities that the Lord God could help his children to realize in life—this is the motive, this is the source of happiness, of service, of all we do for each other, of all we

do for ourselves.

Now, as we go from here and ask ourselves what comes of all of this, what the motive of it all is, and what life is, I think we have the summary in the lines given and so oft repeated, "to bring to pass the immortality and eternal life of man," and no short-sighted decisions and no short-sighted objectives should ever be the determining factors of our lives.

I was impressed this morning with the counsel of Brother George Q. Morris in advising us to go forth and live our lives with steady purpose, and not worry too much about the uncertainties and about the things we do not know. I would leave this counsel with our youth: We all live in uncertainties, and we always have. All generations have, and if we were so concerned about the uncertainties that we did not make solid preparations for the future and turn in a solid performance we should have wasted life. With a calm, quiet peace and purpose, and with prayer in our hearts, and with the clean living of life and the keeping of the commandments, we ought to go forward into the future and lay as broad a base and acquire as much knowledge and prepare ourselves as well, and serve as well as we can or ever could, despite all ominous threats and all else that seems to disturb the present scene.

From a young missionary's report given a few nights ago came a sentence that was great in its implications. Speaking of enduring to the end, he said: "We must not only endure, but we must prevail."

There is great motive; there is great purpose. As has been asked through all the ages, "What is Man?" I recall a scientist's answer to a great group of men last summer as he suggested some elements of the answer as to what man

was. He endeavored to tell us how many atoms each man had in his physical anatomy, and we thought we were something very considerable when he said that we each had an octillion atoms in us, in our physical frames. Then he tried to tell us what an octillion is. He said if it should start to rain peas, just ordinary garden peas, and rain peas four feet deep over the whole face of the earth, water and land surface included, and then rain peas four feet deep over 250,000 planets this size, that would be an octillion—give or take a few, more or less. We began to feel quite puffed up and important. Then he said if you squeeze out all the space between all the atoms in and between the electrons and all the component parts of these atoms, you would then be about as big as a speck of dust. Then we began to acquire our humility back again.

But beyond all the atoms, he witnessed to us as a scientist, memory is perpetuated; man is more than a machine; and there is something eternal which persists always and everlastingly. That, of course, we knew by other witnesses. Life is everlasting, and the motive we know, and the purposes of our Father we know. His plans we know in sufficient amount to help us to realize them in their fullest and highest if we will, and I leave my witness with you as to the truth of the counsel which has been given in this conference, as to the prophetic leadership which we are privileged in this day and generation to have, and as to the great motive which supersedes all the transitory things of life, to the realization of which I pray God we may leave here and rededicate ourselves and teach our children, and devote all the effort and earnestness we have within us, in Jesus' name. Amen.



THE NEED FOR INSPIRED LEADERSHIP

Alvin R. Dyer

Assistant to the Council of the Twelve

I have learned a little more realistically what is meant by the scripture, "he that endureth to the end." Brother Hinckley says it is "the survival of the fittest." I do not know what that means, but I do know this, that what has been said at this conference has greatly increased my faith and testimony and desire to serve the Lord.

In the few minutes that I shall occupy I should like to testify of the prophets and read to you from section one of the Doctrine and Covenants these words:

"Wherefore, I, the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments." (D&C 1:17.)

I had an experience some few months before I left the mission field, of a ministerial association from one of the states in our mission, writing a letter and saying that they were receiving ever-increasing inquiries about the Mormon Church and would we please supply them with literature and information. We did this, and I had occasion also to visit the headquarters of this association. And there in the presence of a number of these men, and some of them were ministers, had the opportunity of explaining to them the premise under which the Church of Jesus Christ of Latter-day Saints had been organized.

I took occasion at that time to read to them from section twenty of the Doctrine and Covenants, and I would like to read to you what I read to them, beginning with verse 7:

"And gave unto him [meaning Joseph Smith] commandments which inspired him;

"And gave him power from on high, by the means which were before prepared, to translate the Book of Mormon;

"Which contains a record of a fallen people, and the fulness of the gospel of Jesus Christ to the Gentiles and to the Jews also;

"Which was given by inspiration, and is confirmed to others by the minister-

ing of angels, and is declared unto the world by them—

"Proving to the world that the holy scriptures are true, and that God does inspire men and call them to his holy work in this age and generation, as well as in generations of old;

"Thereby showing that he is the same God yesterday, today, and forever. Amen.

"Therefore, having so great witnesses, by them shall the world be judged, even as many as shall hereafter come to a knowledge of this work.

"And those who receive it in faith, and work righteousness, shall receive a crown of eternal life;

"But those who harden their hearts in unbelief, and reject it, it shall turn to their own condemnation—

"For the Lord God has spoken it; and we, the elders of the church, have heard and bear witness to the words of the glorious Majesty on high, to whom be glory forever and ever. Amen." (*Ibid.*, 20:7-16.)

This had a profound effect upon these men, and I was grateful to leave my witness with them as to the premise for the organization of God's Church upon the earth in this day and time.

Some years ago there appeared an article in *Fortune* magazine, which had to do with the failure, according to the editors and authors of this article, of the Christian churches of America to supply the needed inspiration for the direction of the Christian churches in this land. This article has very recently been referred to by one of our noted educators from the West Coast, Dr. Robert Gordon Sproul, president of the University of California. I read from this article, which stresses the need of divine direction in the Christian churches of America. I quote:

"We have the peculiar spectacle of a nation which, to a limited extent, practices Christianity without actively believing in Christianity. We are asked to turn to the Church for our enlightenment, but when we do this we find that the voice of the Church is not inspired. The voice of the Church today is the echo of our own voices. And the result of this experience, already manifest is disillusionment. . . .

"The way out," continues Dr. Sproul, "is the sound of a voice, not our voice, but a voice coming from somewhere not ourselves, in the existence of which we cannot disbelieve.

"It is the task of the pastors to hear this voice, cause us to hear it, and to tell us what it says. If they cannot hear it, or if they fail to tell us what it says, we, as laymen, are wholly lost.

"Without it we are no more capable of saving the world, than we were capable of creating it in the first place."

I think one of the great messages of this Church is to declare unto the world that God has raised up a prophet and that there is a need for a prophet

of God in this day and age. We go to the ends of the earth to proclaim this unto the children of men and if they will but listen to the direction and the inspiration of the prophets of God we could be led from our dilemma and from the disillusionment that settles over the earth today.

I read recently of a statement of Winston Churchill which gives some evidence of the need of inspired direction in the earth today, for said he, "As the years go by, the process of government—I suppose in every modern country and certainly in our own—grows ever more complicated and burdensome. . . .

"I have perhaps a longer experience than almost anyone, and I have never brooded over a situation which demanded more patience, composure, courage and perseverance than that which unfolds itself before us today."

Is there a need for a prophet of God? The answer is yes. Look at the evidences of this. The world of politics and relationships between nations is not improving since that statement was made, in fact they have grown worse. There is a world-wide lack of trust between peoples. We stand each dawn, as it were, on the brink of open hostilities.

Atomic and hydrogen power, with their many implements of destruction, serve only to add to the menace of our way of living. The pressure conditions under which we live today are taking a tremendous toll in heart and mental disturbances. The status of home life, spiraling trends of drunkenness, surging infidelity in the home of husband and wife, with an over-all laxity of morals among both young and old, increased personal and community delinquencies all pointing to a growing disregard for the worth of the individual. One would have to be blind not to recognize these disastrous trends and the need of divine direction to save those who will hear, understand, and follow the truth. The ancient Prophet Amos declared, that God would do nothing, save he reveal his mind and will to his servants the prophets. (See Amos 3:7.) The need of the mind and will of our Heavenly Father, through his servant, a prophet, is greatly in evidence.

I want to leave my testimony, my brethren and sisters, that God does live and that he and his Son, Jesus Christ, are at the helm, and that prophets have been raised up from the very inception of this Church, commencing with Joseph Smith and others who have followed him, and that we are blessed to have standing at the head of the Church today and directing us, a prophet of God, and if the children of men would but listen to the voice of that prophet we all could be led away from the difficulties that are oppressing us this very day. I bear this record in the name of Jesus Christ. Amen.

The grasshopper who came to dinner

What a pest! This uninvited guest eats your family's dinner while the food is still growing. Together with other insects, he destroys more than four billion dollars' worth of U. S. crops each year.

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more difficult to control. And protecting our food supply is becoming more important, for by 1970 there will be an additional 36 million people in the United States.

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SALVATION, A FAMILY AFFAIR

Bruce R. McConkie

of the First Council of the Seventy

May I call attention to the great gospel truth that salvation is a family affair, that it is attained in and through, by and because of families.

For a text, may I read the words quoted by Moroni to Joseph Smith on the evening of September 21, 1823:

"Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.

"And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers.

"If it were not so, the whole earth would be utterly wasted at his coming." (D&C 2:1-3.)

Now, what were the promises made to the fathers? Since the coming of Elijah, on April 3, 1836, in what way have these promises been planted in the hearts of the children?

In answer, and by way of illustration, may I read one of the greatest promises ever made to the fathers, one which is perhaps pre-eminent above all others. To Abraham the Lord said:

"... I am the Lord thy God; ...
"My name is Jehovah, and I know the end from the beginning; ...

"And I will make of thee a great nation, and I will bless thee above measure, and make thy name great among all nations, and thou shalt be a blessing unto thy seed after thee, that, in their hands they shall bear this ministry and Priesthood unto all nations;

"And I will bless them through thy name; for as many as receive this Gospel shall be called after thy name, and shall be accounted thy seed, and shall rise up and bless thee, as their father;

"And I will bless them that bless thee, and curse them that curse thee; and in thee (that is, in thy Priesthood)

and in thy seed (that is, thy Priesthood)" and now note particularly what follows; it is the heart and core of all the promises made to the fathers—"For I give unto thee a promise that this right shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or the seed of the body) shall all the families of the earth be blessed, even with the blessings of the Gospel, which are the blessings of salvation, even of life eternal." (Abraham 2:7-11.)

In the nearly four thousand years since Abraham, uncounted millions of his literal seed have lived in the world, most of them in a day when the gospel, with its saving ordinances and truths, was not found among men. Yet the Lord promised Abraham, their father, that these millions who have sprung from him, these millions who are his literal seed, these hosts of his posterity who comprise a major portion of a multitude of nations, that all these are entitled by lineage and as of right to the blessings of the priesthood, of the gospel, of salvation, and of eternal life.

May I here note that in order for men to gain salvation in the kingdom of God, they must receive the ordinances of baptism and of the laying on of hands for the receipt of the Holy Ghost; and in order for them to gain eternal life, which is the fullness of the Father's kingdom, and be joint-heirs with his Son, they must in addition enter into the ordinance of celestial marriage.

Now by revelation the Lord in our day has singled out and identified the children in whose hearts the promises made to the fathers have been planted. To the elders of the Church in this day he said:

"Thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers—

"For ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God—

"Therefore your life and the priesthood have remained, and must needs remain through you and your lineage until the restoration of all things spoken by the mouths of all the holy prophets since the world began.

"Therefore, blessed are ye if ye continue in my goodness, a light unto the Gentiles, and through this priesthood, a savior unto my people Israel. The Lord hath said it." (D&C 86:8-11.)

Well, we are latter-day Israel; we are part of the seed of Abraham; we hold the power and authority of this priesthood; we are a light to the gentile nations, and as a result we are under command to carry the message of salvation to them. But we are also chosen and appointed to be saviors to Israel itself, to the seed of Abraham—to the whole kingdom and nation of people of the chosen lineage, who have lived in all the days since Abraham—whether they lived when the gospel was here or whether they did not.

May I now show how these principles work by using myself as the illustration. I have received the gospel; I have been baptized under the hands of a legal administrator; I have received the gift of the Holy Ghost—all of which has put me on a path leading to an inheritance of salvation in the celestial world. Also, I have gone to the temple and been sealed to one of God's choicest handmaidens and have thereby obtained a place on the path leading to an inheritance of eternal life in the highest heaven of the celestial world. By obedience I have power to press forward and obtain these great rewards.

Because I have some understanding and realization of the glory, importance, and worth of these gospel blessings, there has come into my heart a great desire to have my children after me become inheritors of the same identical blessings that I have received, and so I strive to bring up my children in light and truth. Next to my own salvation and that of my wife, there is nothing so important to me as the salvation of my children.

Further, because I know the priceless worth of the gospel and the blessings that flow from it, I have a desire that my ancestors—those who lived when the gospel was not on earth and who have not had the privileges which are mine—I have a great desire that they also should be inheritors of these blessings. In other words, the promises made to the fathers have been planted in my heart, and I am obligated to act as a minister for the salvation of those in my line who have lived and died without having the gospel preached to them.

And now, if I do what I should, I will search out and identify those who have gone before in my lineage, and will see that the ordinances of salvation and exaltation are performed for them.

Salvation is a family affair. It is I, my wife, my children, and my ancestors. It is you, your wives, your children, and your ancestors. Salvation is a family affair.

In the name of Jesus Christ. Amen.

NIGHTHAWK

by Ruby Zagoren

When evening darkens country skies
And trees become black silhouettes,
Dark forms rehearse their pirouettes
In twilight's hush, in chastened air.
The silent wings pursue and hover
With gentle dusk as partial cover.

In summer sunshine he belies
His name by dipping his white chin
In warm and azure skies.
Yes, I have seen him drag his shadow
Across the sun-filled meadow.



Fresh, Frozen or Preserved...

Strawberries are so-o-o good!

Strawberries are so delicious and can be eaten in so many different delicious ways that it's no wonder they've always been such a family favorite.

Used in fruit cups, fruit salads, gelatins, ice cream, cobblers, pies, short cake, or just with cream and sugar, strawberries add appeal to any meal.

Preserved or made into jam, you can enjoy them all year round as spreads, or as toppings for pancakes, puddings and ice cream. And of course strawberries and U and I Sugar go hand in hand. Make sure you're prepared for the big berry season ahead: check up on your sugar supply now.

And remember: you can't buy a finer, purer sugar than home-produced U and I Sugar.





PREPARE FOR MISSIONARY SERVICE

Gordon B. Hinckley

Assistant to the Council of the Twelve

My brethren and sisters, I seek the Spirit of the Lord that what I say may be consonant with the inspirational things to which we have listened during the past three days. As I look into your faces, I see the fulfillment of prophecy. In your presence I see a realization of the words of Jeremiah: "... I will take you one of a city, and two of a family, and I will bring you to Zion.

"And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." (Jer. 3:14-15.)

You are here, each of us is here, enjoying the blessings of the Lord because the servants of the Lord have gone into the world to teach the glad tidings of the gospel for the blessing of our Father's children. More than eighty thousand of them have gone. They have given more than two hundred thousand man-years of dedicated service. I am sure that few of us appreciate the cost, the heartaches, the sorrows, the sacrifices, and the results of this magnificent effort.

I read the other day a story written by a little girl whose father was on a mission in Denmark when she and her mother lived in Parowan. She writes:

"My little mother had to work like a slave to keep her children while Father was on his mission. I remember how every night she would spin, and how in the daytime, I would split fine splinters off from the pitchy wood, and at night I would sit with her and tend the baby and keep holding and lighting these pitchy sticks for her to see to spin by, and how I would cry when I went to bed to think my sweet little mother had to work so hard. . . .

"I remember the Christmas of 1862. All of us children hung up our stockings. We jumped up early in the morning to see what Santa had brought,

but there was not a thing in them. Mother wept bitterly. She went to her box and got a little apple and cut it in little tiny pieces and that was our Christmas, but I have never forgotten to this day how I loved her dear little hands as she was cutting that apple." (Hannah Daphne Smith Dalton)

A few years ago I did some research on the discovery of gold in California, in which men of the Mormon Battalion participated. I learned that while men were traveling westward over land and sea in search of gold, missionaries from these valleys were traveling eastward over land and sea in search of souls. And the days of sacrifice are not over. As you heard this morning among the statistics that were read to you, the parents and friends of our missionaries last year sent them between five and six million dollars. That money was spent not only in dollars, but also in pounds and shillings, in crowns and kroner, in francs and marks, in yen, in pesos, and cruzeros.

Add to that the value of the time of the missionaries. Estimate it conservatively at another five or six million dollars, and you have a consecration of at least ten million dollars a year for the purpose of declaring the reality and personality of God, the deep meaning of the Atonement, and the restoration of the Lord's Church, guided by apostles and prophets.

I think you may be interested in these remarkable words of the Prophet Joseph Smith written in 1842, two years before his death:

"... no unhallowed hand can stop the work from progressing; persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independent, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purposes of God shall be accomplished and the Great Jehovah shall say the work is done." (*History of the Church* IV:540.)

That is the magnitude of our mission, brethren and sisters, and it shall not be accomplished until the Great Jehovah shall say the work is done.

I am sure we are all gratified by the many good things said concerning the Church. We are deeply grateful for the opportunities of radio and television, and the generosity of the public press, all of which help to build a favorable atmosphere in which to teach the gospel. But I am confident that the time will never come when we shall not need vigorous men and women of faith to go into the world as missionaries for this cause. We have never found, and I think we never shall find, an adequate substitute for the situation in which two wholesome young men meet with a family, reason with them, teach them, testify to them, and pray with them. We shall always need mis-

sionaries. With that thought in mind I should like to suggest a five point program for the membership of the Church, a program which I feel is easy of attainment, and which would prove fruitful to this great cause.

1. That we cultivate in our homes a proper attitude toward missionary service. We enjoy the blessings we so greatly treasure because of those who have gone before us. Out of a sense of appreciation, out of simple gratitude, we should make an effort to extend these same blessings to others. Our young people have an obligation to prepare themselves for missionary service.

We should also build the attitude that there is nothing of a vacation, nothing of a holiday in this great missionary service. It is hard, and at times discouraging, work. Last year our missionaries averaged sixty-seven hours a week in actual proselyting effort. Let those who contemplate missions realize that they will work as they have never worked before, and that they may expect such joy as they have not previously known.

2. That we foster training for missionary service. One of the great compliments paid the Savior was that he taught as one having authority. The missionary who knows scripture and can quote it speaks with the voice of authority. It is not essential to memorize five hundred citations, nor even three hundred. Fifty well chosen verses of scripture will become a remarkably effective tool in the hands of a missionary. May I suggest that in our family night gatherings we make it a project to memorize one scripture citation a week pertinent to this work. At the conclusion of a year our children will have on their lips a fund of scripture which will remain with them throughout their lives.

3. That we make financial preparation. Missionary work, like everything else, has become more costly. I was heartened by my experience in interviewing a young man in Arizona recently. I asked whether he had a sincere desire to go on a mission. He replied, "I have wanted to go since I was seven, and, moreover, since that time I have saved for it. I have \$1600 in the bank to make certain that I shall have the means to go." A little at a time, systematically saved, will assure our children that the necessary means will be available when a missionary call comes.

4. That we see that our public and private deportment backs up the missionary cause. No member of this Church can let down his standards without throwing an obstacle in the way of those who are striving to teach the gospel in the world. Likewise, no member can uphold the standards of the Church in public and private life without reflecting strength to the cause.

5. Finally, that we all get the mission-

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ary spirit, that we seek opportunities to teach the gospel, to distribute the Book of Mormon, to let people know what we believe. I am having a delightful correspondence with a man in England with whom I struck up conversation on a plane while flying across the Atlantic. He has now read the Book of Mormon and some of our other literature. I am pleased to note a significant change in his attitude toward the Church.

One of the most fruitful sources of contact for our missionaries lies in referrals sent to them. A member of the Church will suggest to an associate or a relative that he invite the missionaries to come to his home. President J. Leonard Love tells me that in the Northern California Mission their

experience indicates that forty percent of the referrals given them join the Church. Think of it! Forty percent of the names sent to them result in convert baptisms! In the British Mission at one time it was discovered that sixty-eight percent of those who had come into the Church had made their first acquaintance with the doctrines through members of the Church.

My brethren and sisters, this assignment to teach the gospel belongs to all of us, not only to the fifty-five hundred devoted men and women who presently are serving in the field. It belongs to each of us, and we shall not be through with it until the Great Jehovah shall say the work is done.

God help us to sense and fulfil our mission honorably. I pray in the name of Jesus Christ. Amen.

CLOSING ADDRESS

President David O. McKay

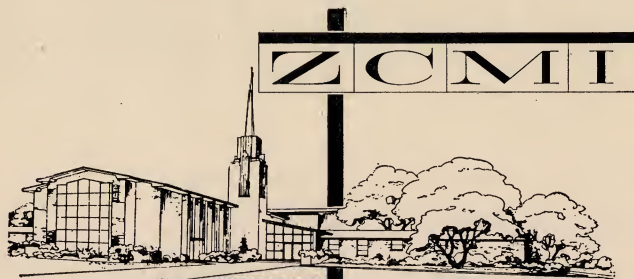
And now we come to that moment when we should like to express our thanks and appreciation. We have had a glorious conference. Many have con-

tributed to its inspiration and success. Will all who have participated in the inspiration of these gatherings please accept of the gratitude of our hearts.

The singing for this session, as we have already informed you, has been furnished by the Ricks College choir under the direction of Chester W. Hill, with Frank W. Asper at the organ. We wish to express appreciation to these young men and women of the Ricks College for the hours they have spent

in practice in weeks that have gone by, resulting in the inspiration of their singing to this congregation today. The Lord bless you young people. We are proud of you! We have enjoyed your presence as well as your inspirational singing. May the Lord's protecting care be with you as you go back to your homes, and may this experience ever be a happy memory for you, as it will be for all of us.

I should like to express again our



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appreciation to the Brigham Young University combined choruses. They occupied these seats last Saturday—another choice group of young people. We cannot help feeling confident that the Church is in good hands when we see such representatives of youth as have participated in this conference.

We wish to express appreciation to the Tabernacle Choir, and the Tabernacle Choir men's chorus for their participation during the various sessions of our annual conference. Forty-five thousand two hundred eighty-seven men of the priesthood were moved by the inspirational singing of those young men from the choir last Saturday night.

We are not unmindful of the public press and you reporters for your fair and accurate reports throughout sessions of the conference. We want the city officials to know that we are not unmindful of the help they have rendered during the last five days, to Chief W. Cleon Skousen, and his associates, the traffic officers—in handling increased traffic, for the fire department, and the Red Cross, who stood on hand ready for an emergency; for you tabernacle ushers who have rendered service early and late in seating the great audiences.

We are grateful for the radio and television service—twenty-seven television and twenty radio stations throughout our own city and the nation have carried the messages of this conference to untold thousands of people who have listened to the proceedings of the One Hundred and Twenty-ninth Annual Conference of the Church.

We have already named those who have sent these lovely flowers, sweet messages of their love, and best wishes for a successful and inspirational conference.

The closing prayer of this session will be offered by Elder Alfred E. Rohner, formerly president of the Southwest Indian Mission.

Now I should like to say, brothers and sisters, the Lord bless us with a desire to live better than we have ever done before. No individual can go away from this conference, even as a listener, without a heavier responsibility upon him. One of the happiest experiences that I have had has been to meet young people, and hear the young man or young woman say, as he or she introduced his or her companion, "I want you to meet my friend who is an investigator." And that has happened frequently during this conference.

In 1923 in the British Mission there was a general instruction sent out to the members of the Church advocating what Brother Gordon B. Hinckley has emphasized today. We did not spend money advertising in the press. The feeling in England was quite bitter at that time, but we said: "Throw the responsibility upon every member of the Church that in the coming year of



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1923 every member will be a missionary. Every member a missionary! You may bring your mother into the Church, or it may be your father; perhaps your fellow companion in the workshop. Somebody will hear the good message of the truth through you.

And that is the message today. *Every member—a million and a half—a missionary!* I think that is what the Lord had in mind when he gave that great revelation on Church government, as recorded in the 107th section of the

Doctrine and Covenants. He describes the Melchizedek Priesthood and the men who stand at the head of that priesthood, and the Aaronic Priesthood and the presidency of the Aaronic Priesthood, those who are active in the priesthood quorums—both the Melchizedek and the Aaronic. He then goes into detail about the duties of members and concludes:

"Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence.



"He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand. Even so. Amen." (D&C 107:99-100.)

I think that includes the father of a little girl who sent a letter to me this week. She first gave her age. She loved her father and mother, she said, but "Father doesn't take Mother to the temple. I wish he would. I love them both, and I want to be sealed to them." "Wherefore, now let every man learn his duty and walk in the performance of it in all diligence." That is the responsibility of every man and woman

and child who has listened to this great and wonderful conference, to the inspiring messages of the Council of the Twelve and other General Authorities.

God help us to be true to our responsibility and to our callings, and especially to the responsibility we bear as fathers and mothers of the children of Zion—heaven's treasures given to us.

O Father, bless those who hold this priesthood, who have been married in accordance with thy instructions, and God help all to take advantage of this eternal blessing, that we may be united together and with thee forever, I pray in the name of Jesus Christ. Amen.

The Presiding Bishopric's Page

(Continued) restored May 15, 1829, by John the Baptist, who held the keys to it at the time of Christ. In the ordination of Joseph Smith and Oliver Cowdery (D&C 13) there is mention that a righteous offering will again be brought to the Lord by the Levites, these descendants of Aaron.

The scriptures are explicit in stating that Aaron was chosen of the Lord; so plain, as a matter of fact, that his call was used by the apostles of old as an example of how the Lord calls men to his service. "And no man taketh this honour unto himself, but he that is called of God, as was Aaron." (Heb. 5:4.) The Lord's ways do not change, and he calls men to his service today by the same methods—revelation and the laying on of hands—used when he called this great leader of ancient Israel, after whom the Aaronic Priesthood is named.

Angel Material

(Continued) think they also packed their years together with more happiness than most of us are privileged to know in a lifetime. Henry died at the age of 81, Grandma was desolate. It is a fact that he was so loath to leave his sweetheart that he died sitting in his old green armchair by the kitchen stove, eating a piece of his wife's apple pie.

All of the neighborhood children loved Grandma. Whether they came to her door by twos or dozens, they never went away empty handed. If the cookie jar was empty, there were slices of good, homemade bread spread with butter and honey. When Grandma was ill, there was a constant line of children at her bedside offering consolation. When she died, we found hundreds of little gifts brought to her by those who wished in some way to show their appreciation.

My father married Annie May when he was nineteen and she just sixteen years old. "No matter how late we were returning from a dance

or a party," my father says, "Grandma was always up and waiting—with the kitchen light on, hot chocolate to warm us, and cookies and sandwiches if we were hungry."

The cares of the whole world were Grandma's cares; the sorrows of every living creature were her sorrows. Her retinue of abandoned cats and kittens never got below eight. In Grandma's eyes there were no bad people. There were just unfortunate people; misunderstood people.

I recall vividly one storm-filled, terror-stricken summer night. My sister and I had been left to care for the younger children while Mother and Father went to a canyon party. The storm came up very suddenly, and almost with the first thunderclap the lights went out. In total darkness, the children became frightened and started to cry. The baby immediately set up a terrible howl. Fumbling about in the darkness to fix his bottle, I tipped the pan of milk onto the floor.

We didn't have to go for Grandma. She hadn't forgotten us. As

soon as she entered the room, the children stopped crying. She gathered us around her, and we knelt to pray for the safe return of those in the canyon. All fear was gone. The peace she carried in her own soul warmed us, and we were unafraid. The folk came home shortly afterwards with a big freezer of ice cream they had been unable to eat because of the storm. And, with Grandma and the neighbors, we had a feast.

I have always felt a little boastful when I called myself a "Saint" as is implied by the name of our wonderful Church. But Grandma was the epitomé of all the word could imply.

A few years after my mother's death, my father married again. He provided for us a wonderful new mother—a sister to Annie May. Where else could he find a better wife than a daughter reared by this fine woman? And where else could he find such a mother-in-law? He always said, "When you find a good thing, stick with it," and he did just that!

As Grandma grew older she often

confused her languages, mixing Danish and English indiscriminately in her speaking and writing. She had almost forgotten the songs and stories of her native Denmark. However, she sat at our kitchen table a few weeks before her death, and with tears streaming down her cheeks, sang the Danish national anthem from start to finish without confusion. Then she sang "The Star Spangled Banner."

What sort of persons heavenly hosts are comprised of I cannot be sure. But whatever place I merit after I leave this earth will be heaven to me if, when I enter the gate, Grandma slaps her knee, rolls her "t," and says, "Nej men, Nora!"

ORGAN RECITAL

by Ann R. Bauman

I heard an organ play inside the square
With tones like heaven's breath on angels' wings
That burnished them where stardust sometimes clings,
And sprays of angel dust sang everywhere!
I heard the treble song pipes throat with care
And sing the way a humble servant sings
At gentle touch that human loving brings
When praising Him who must have listened there.
Uplifted by these moments I had known,
I left the Tabernacle cleansed inside
Of attitudes that lingered there before
And felt somehow my humbleness had grown,
That I had been deflated of false pride
And come a step closer to heaven's door.

The Gentleman Bronco

(Continued) the average 18-year-old is his remarkable capacity to take pressure. At least, it seems remarkable compared to his past behavior pattern when he sometimes blew up at the slightest nudge. This capacity for "taking it" is often evident in the military service where a boy can go from a raw recruit to a fairly seasoned soldier in a short period



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of intensive training. It may also be reflected in his ability to leave home and sink new roots on a college campus where he must acquire new friends, create a completely new niche of existence for himself and learn how to study under a schedule of pressure that he thinks would have killed him a year ago.

Altogether, an 18-year-old reflects a marvelous constellation of positive traits which generally make him delightful company, a good worker, and a good student.

The 18-Year-Old Bronco

However, underneath the positive traits of this rapidly maturing human personality is a stratum of molten lava. It is the furnace of human drives which make him courageous, adventurous, independent, and self-sufficient. If these powers have already been disciplined and domesticated during their normal maturation between 11 and 17 then we should see the results in a "gentleman" 18-year-old. On the other hand, if these explosive forces have not been sublimated and compressed into socially acceptable channels of conduct then we are in for at least two years of rip-snorting, wild and woolly broncobusting. For some reason or other a boy of this age who gets off the beam of normal development has a slow recovery rate.

Because an 18-year-old feels so independent he is likely to continue his 17-year-old tendency to shoulder-test every fence or barrier society has set up for him. Whenever there is a break in the barrier or it gives way to Junior's pushing, he is likely to charge through the breach and sprint away like a wild colt. It is the job of parents to see that the barriers hold. Barriers may lean a little here and there as part of the give and take between parents and their son, but they must never be allowed to collapse.

If the parents cannot do the job, the community should have adequate resources to shore up quickly the line of defense. Junior needs to learn early that he belongs to an orderly society and that he not only has some *rights*—he also has some *duties*!

Perhaps the same thing could be said another way. The training of a thoroughbred requires that he learn respect for a rope, then for a halter, and finally for a bridle. Without this respect, not even a thor-

oughbred can win races. It is the same way with a boy.

Nevertheless, it is easy to see how an 18-year-old boy can get to "roaming the range" if his parents do not counsel with him frequently. His instinct says: "See if you can stay out late and get away with it." When he comes in at 2:00 a.m., something should be said. If not, he will try 3, then 4, and finally he may stay out all night.

The First Step in a Career of Crime

And what is the fun of staying out all night unless he does something? Whenever the parental barrier has collapsed, the boy is likely to test the police barrier. He finds millions of dollars worth of property

FORWARD

by Roxana Farnsworth Hase

Look not back over the might-have-beens

And pine your life away,

But lift your eyes to the rising sun
And greet the coming day.

The future lies within your scope

As spotless as the morn,

Life's greatest deeds rise out of hope,
Through it is courage born.

The sun goes down each eventide,
So may your spirit wane

But look you to the bright new morn,
And faith will rise again.

in a downtown area which has only thin protection while the city sleeps. He therefore lets his sense of adventure justify him in playing Robin Hood—"stealing from the rich," he says "to help the poor"—meaning himself!

If he succeeds once, he tries it again. Then he finally runs into the police barrier. If it holds, he is apprehended. All of a sudden Junior's "stealing for fun" becomes a monumental personal problem with unexpected consequences.

He can't understand why people pick on him. "Can't they take a joke?" He didn't mean anything serious. "People act like I'm a criminal!" he protests.

As we pointed out in the previous instalment, what happens to Junior

when these criminal patterns appear is extremely important. Police, parents, judges, and probation officers must take a firm, fixed position on a solid, united front to let Junior learn once and for all that this is no joke. He is caught in the cross fire of his own foolishness. He will watch his parents hungrily for the first signs of sympathy and a willingness to use their influence to get him out of this jam. The parents should actually have only one question for Junior: "Did you do it?" If he denies it, they can go to the police and get the full particulars.

Once parents are assured that Junior is in the wrong it will be helpful if they will take the attitude that they love him and want to help, but they will have to let the demands of the law run their course. This may come as a shock to Junior but learning to take his medicine is a most important part of growing up.

What about Military Service?

Some 18-year-olds who get in a jam decide to ask the judge to let them enlist in the service so that they can finish growing up under military discipline. And for some boys this works. Not because the military has any magic tricks for changing boys but mostly because the boy enters the service with a *change in attitude*. This is the only thing which counts. If a boy uses the armed services merely as an excuse for getting out of a jam, he is headed for double trouble, and so is the Army. There are more rules to break, more situations to foul up, more temptations to fall for, and more supervisory officers to catch him if he does.

On the other hand, military service can be very profitable for a boy with the right attitude. For the "gentleman" 18-year-old military service may come in any one of these ways: he can wait until he is drafted; he can enlist in the service of his choice; or he can sign up for one of the reserves. Each of these has advantages for certain boys. The important thing is to avoid regrets by finding out about all of them before making a final decision. Here are a few suggestions to consider:

1. This is an age of technical warfare, therefore most draft boards will postpone drafting a boy if he will go to college. In fact, military leaders urge all qualified boys to attend college.

2. Even if a boy enlists in one of the services he can receive vocational, or academic training while getting regular service pay.

3. Most of the reserve programs permit a boy to take a short period of camp training and then go on to college for technical training as an active reserve.

The reason military men are deeply anxious to have college trained personnel available in case of an emergency is reflected in these words of Colonel Barnett S. Allen of the United States Air Force: "Today we must think in terms of minutes of warning and speeds of 18,000 miles per hour. Along with these seeming fantastic speeds we must consider the destructive capability of modern missiles. One such

BOYHOOD

by William L. Cerveny

Perched on a grotto growth of roots
That floods could not destroy;
There, fishing just as I once did,
Sits my own little boy.

I wonder if the roaring sky
Gives him a chance to hear
The cowbells, frog songs, evening
trains
Dear to my yesteryear.

weapon will carry a destructive load equivalent to that carried by thousands of B-29's during World War II. Can we afford *not* to have capable, intelligent men directing such operations?"

Regardless of the branch of military service which a boy chooses, his success or failure is almost completely dependent upon his feelings. The public schools may or may not have taught him why military service is important. Parents must be alert to the possibility that Junior may not really know for himself whether this country or any other free country is worth fighting for. He may have deducted this from the desperate way his father tried to get him out of the draft or the comment of his mother that "military service is simply a waste of time in a young life!" Such a boy can go through military training hating every minute of it.

On the other hand a boy who enters the service with a great sense of loyalty toward his country and



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a feeling that wearing the uniform is an honor. He becomes a great soldier and in the process becomes a great citizen. An American boy, for example, should know that:

1. The United States was the first free country in modern times.

2. The communists have set up a time table of conquest which contemplates destroying American freedom by 1970.

3. The course of freedom and self-determination charted by the American founding fathers has been a blessing to every nation which has copied or shared these principles.

4. Modern free government is the nearest thing the human race has ever discovered for the spreading of universal peace and universal prosperity around the world.

A British boy, a Canadian boy, a boy living under any flag of freedom, can feel the same kind of pride in making himself prepared for the defense of that freedom which took centuries to carve out of human despotism. No man is worthy of freedom who is not willing to protect it, and no man may expect to live in peace if he is not ready to defend the sanctity of home and loved ones against those who would destroy them.

Once a boy gets a sincere understanding of these principles he can find an urgent and meaningful purpose in his military service.

What about College?

As we have mentioned, the problem of military service and going to college can be solved simultaneously if a boy wants college. Unfortunately, however, many capable boys reject this opportunity. Going to college is a subject which needs a lot of "talking up" with Junior prior to his reaching 18. His decision is most often influenced by the attitudes of his parents, his teachers, and his pals. Things which usually get in the way are:

1. A well paying, interesting job.

2. Prospects of an early marriage.

3. Necessity of keeping up large payments on a car.

4. Feelings of perplexity and insecurity about leaving home.

Nevertheless, there are many dynamic and persuasive reasons why a capable boy should go ahead and plan for college even though the entire family may have to rally round him and help him work out individual problems.

A nation-wide survey of college graduates was published under the title, *They Went to College*, by Ernest Havenann and Patricia West. This report should make every 18-year-old think twice before rejecting a college career:

1. The average college graduate starts at a salary far above the average wage earner's top salary.

2. His earning power increases with age. (He usually makes his highest salary after 50, whereas the non-graduate usually reaches his highest salary at 40 and then begins falling off sharply.)

3. College graduates are more likely to become their own bosses. (Eighty-four percent of male college graduates become proprietors, managers, or executives, whereas only 16 percent of the non-graduate men in America attain such positions.)

4. Even students with average mentality can double their potential earning power with college training. ("A" students get the highest salaries, but even "C" and "D" students do well—in fact, 80 percent as well!)

Of course, earning a good living is only one reason for getting a good education. The founder of one of America's great universities said the purpose of education is to gain three kinds of power:

The power to think clearly.

The power to do well in the world's work.

The power to appreciate life.

Finally, what about finances? This is a universal problem but more easily solved than many boys think. One out of every four male college students is able to complete college with practically no help. In fact, 71 percent of the male students earn their way in whole or in part. The main thing is to want to go.

If at all possible it is best for Junior to save enough so that he can get through his first year without having to hold down a job. That is because the freshman year is the toughest. It is the year he discovers that while he is in the classroom only sixteen hours a week, he has to discipline himself to study 2 hours for every 1 hour in class. Until he gets this routine established it is sometimes difficult for him to take on the distraction of a job. Nevertheless, it can be done if necessary. The key to success is the passion to get an education. In the presence of a "fever for learning" almost any problem can be solved somehow.

A Program of Service

(Continued) a commercial basis, very much, as have been toy repair projects.

Bed and chair repairs have been made, rugs have been cleaned, upholstery has been done—all as quorum projects.

3. Public service projects, like those sometimes conducted by civic clubs, have been sponsored by quorums, such, for instance, as July 4 and July 24 celebrations, anniversary celebrations effecting single communities in which the brethren live, etc. Cemetery beautification has enlisted much interest in small communities. Beautification of parks, and the building of play centers for children in city parks, have been popular projects with some quorums in rural areas.

4. Ward teaching as a quorum project. Quorum officers may well plan to have their quorum members do their ward teaching one hundred percent on all districts assigned to them. Efforts may well be made to enlist all quorum members in ward teaching. Close co-operation between quorum officers and ward bishops on this matter will be greatly appreciated.

5. Full co-operation with the ward and stake welfare committees on farm and other welfare work is most stimulating. Through the co-operation of two committees—Church service and personal welfare—much

DISCOVERING HER SHADOW

by Christie Lund Coles

She stands upon the square of light
And sees her shadow on the floor,
A phantom from the shining pane,
Something that moves and turns, but
more,

A thing that seems attached to her,
Beginning where her small feet
stand;

She lifts her foot, it lifts; a stir
Of hand projects a darker hand;

She moves, the shadow disappears;
She moves again, and there it is;
She laughs and bends to pick it up
But there is nothing there but this—

The sunlight gleaming on the glass,
Her patterned self erectly small.
O child, turn quickly to the light,
The shadow grows too tall, too tall.

may be accomplished on this point.

6. Musical activities, such as organization of choruses, quartets, trios, duets, vocal and instrumental, for participation in ward and stake events draws much interest. Wives of quorum members may join in this event.

7. Co-operation with stake missionary work. Each quorum should be represented by members in this work. Consultation with ward bishops on this subject will be helpful.

8. Participation in the servicemen's program. Both active and inactive men may be used in this work to good advantage. Make it a project to have each serviceman from the quorum corresponded with at least monthly, or more often if possible. Send to each The Improvement Era and the Church Section of the *Deseret News*. Also send to each, one or two missionary tracts every month for his own reading and for distribution to buddies in the service not of our faith.

9. Contact should be maintained with quorum members away to school, living away temporarily on account of employment, or for other reasons. Letters should be sent to them regularly. Particularly is this true with respect to foreign missionaries from the quorum, who receive such encouragement from letters from the quorum.

10. Persons in the quorum who enjoy taking photographs may be enlisted to provide pictures for absent members, showing activities of the quorum members in various projects.

11. Every quorum could well conduct as a standing project the encouragement of all quorum members and their families to attend Sacrament meeting each week.

12. A similar project may well be carried on with respect to attendance at Sunday School, on the part of the quorum members, and their entire families.

13. Teach the proper method of performing the ordinances of the Church. Due care should be exercised in this matter, however. When properly planned this instruction is of great benefit to quorum members.

14. Temple attendance may well be encouraged, and those not now able to obtain recommends may be encouraged to put their houses in order that they may participate in this work.

15. Publicity may be provided

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BEMISWALL installation in a St. Louis church. Seven rooms are closed at the left side of the photograph. Partitions at the right side of corridor are open to show the succession of seven other rooms.



Floor plan, showing arrangement of rooms. When the entire room is needed as an auditorium, the partitions are "stacked" as indicated at the right side of this drawing.

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pertaining to the quorum activity, for publication in the Church organs. Proper notice may be given locally on ward, quorum, stake, or other events in which quorum members will be interested.

16. Transportation should be organized for those in need of it, to encourage attendance at stake conferences, other stake events, and ward meetings and entertainments. Particularly should attention be given to the aged and infirm.

17. Co-operation with class instructor in making available to quorum members copies of course of study, and otherwise assisting to make the class work interesting.

18. Pride should be taken in good

attendance at quorum meetings, monthly business meetings, and stake priesthood meetings.

19. Stake conferences permit the Church membership closer contact with the General Authorities. It should be a project with each quorum to encourage attendance of all members and their families to these important gatherings.

20. The preparation of family histories and genealogical records should be encouraged by all members, with an object toward having all work done in the temple for the kindred dead of each member. This should be a family project, urged by the quorum for its members.

21. Reading the scriptures is neglected among many people. Quorums may bring blessings to their members by suggesting regular reading of the four standard works of the Church.

It is suggested that quorums use as many of these suggestions as may be wise in their areas, for the furthering of the work. Other suggestions will occur to the quorum presidencies as they discuss their work in weekly presidency council meetings.

The enlistment of inactive brethren in these projects, with the co-operation of those who are making the "personal missionary approach" will be fruitful.

Church Moves On

(Continued)

22 "Palm Sunday 1959" was the title of the radio talk given by President A. Theodore Tuttle of the First Council of the Seventy on the "Faith in Action" series of the National Broadcasting Company. Music was by the Mormon Choir of Southern California.

Elder Owen Spencer Jacobs sustained as president of Weiser (Idaho) Stake with Elders Rex Ford Smith and Evren Olend Youngberg as counselors. They succeed President J. Raymond Dewey and his counselors, Elders Grant W. Weber and Earl C. Bradshaw.

23 The thirty-sixth annual all-Church senior basketball tournament began at the George Albert Smith Field House on the campus of Brigham Young University, Provo.

28 Lomita Ward (California) defeated Ivins Ward (Salt Lake City) 60-54 to win the all-Church basketball tournament in George Albert Smith Field House, Brigham Young University campus, Provo. Mesa Fifteenth (Arizona) placed third by defeating seventh-placing Spanish Fork Twelfth 72-70. Pleasant Grove Fourth (Utah) won fourth by defeating Ogden Twelfth (Utah) 56-50; the Ogden team placing eighth. Washington, D. C., won fifth place by defeating American Fork Ninth (Utah) 60-47, the latter ward winning ninth place. St.

Anthony First Ward (Idaho) won their game with Annabella Ward (Utah) 58-46, determining the consolation (sixth) and tenth places. Spanish Fork Twelfth was awarded the sportsmanship trophy. Clarence Hayes of Victorville (California) won the Improvement Era award for the best essay on "What the Church Athletic Program Means to Me."

BYU Eighth Ward won the separ-

PORTRAIT IN A MIRROR

by Frances Rodman

To be a poet is to go unarmed,
Precariously, and yet unafraid,
By every hurt a thousand times be
harmed,
Having no armor to deflect the blade.

To be a poet is to feel the heart
Lifted more high, wounded more
readily,
Pierced to the core by every slender
dart,
Healed overnight to pass on—scarred
but free.

To be a poet is to be born again,
Wearing the past, though little use
it proves,
Sensing the shadow of impending
pain,
The spirit sorrows even as it loves.

To be a poet is to sing, with eyes
Fixed on what one knows falls to
dust and dies.

ate college ward division by defeating Utah State University First Ward, 41-37. Eight college wards were entered in this basketball tournament.

29 Elder Ezra Taft Benson of the Council of the Twelve addressed twenty thousand persons at Easter sunrise services in the Hollywood Bowl. His message was broadcast nationwide.

"Life and Death" was the title of an Easter message given by Elder George Q. Morris of the Council of the Twelve on the "Faith in Action" radio series of the National Broadcasting Company.

Elder Reed J. Money, formerly first counselor, sustained to succeed President Delphin S. Hiatt of the Nebo (Utah) Stake. President Money's counselors are Elder Harold Harmer, formerly second counselor, and Elder LeRoy A. Hill.

31 Pre-conference meetings of the general conference began as mission officers conferred with officers of the various auxiliary organizations of the Church in Salt Lake City.

April 1959

2 The fifty-third annual conference of the Primary Association opened in Salt Lake City. There was a general meeting in the Tabernacle for general board, stake board, and mission representatives as well as departmental sessions held in church buildings throughout the city.

3 The concluding day of the Primary Association conference was devoted to general meetings and departmental meetings.

A meeting devoted to the work of the stake and foreign missions was held in the Tabernacle. Here, Elder Gordon B. Hinekey, Assistant to the Council of the Twelve, announced that 33,330 converts had been baptized during 1958. These converts, putting it another way, could make up the membership of fifty-six wards and seven stakes.

4 An early morning Church welfare meeting was held on Temple Square.

The 129th annual general conference of the Church opened in the Tabernacle. All members of the General Authorities were present and were to speak. As many as fifteen radio stations and twenty-seven television stations broadcasted at least part of the conference sessions to western America.

General priesthood meeting convened in the Salt Lake Tabernacle. Some 167 Church buildings were connected by direct-line telephone to the Tabernacle, where priesthood bearers residing from coast to coast and in Canada could listen. The count of these priesthood holders was later announced as 45,287.

About eighty missionary reunions were held in the Salt Lake City area this week end.

5 This was the second day—the Sabbath day—of the annual general conference. “... only by persuasion,” was the theme of the conference of the Deseret Sunday School Union presented in the Tabernacle.

6 This was the third and concluding day of the general conference of the Church. At the morning session the statistical report was read, indicating that, as of December 31, 1958, there were 1,292,098 members in the stakes and 263,701 in the missions, or a total Church membership on that date of 1,555,799.

12 Sandy (Utah) Stake created from parts of Mt. Jordan Stake with Elder Stanley A. Rasmussen, formerly president of the Mt. Jordan Stake, as president of the new (Continued on page 490)

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YOU'LL DO BETTER IN



President Stephen L Richards

(Continued) of refinement that marked the lives of all of the ten children she brought into the world.

The family moved from Mendon to Farmington, and then to Salt Lake City. The boy studied in the local schools and then attended the University of Utah.

On February 21, 1900, he married Irene Merrill in the Salt Lake Temple. That remarkable companionship continued over fifty-nine years until interrupted by his death. Her own brilliant mind, her delicate, artistic sense, and her inimitable humor complemented his personality. His many inspiring public utterances on our homes being but a foretaste of heaven were a reflection of her influence. Nine gifted and able children were born to them; seven survive him.

The couple spent their first two years of married life on a ranch in the Malad Valley of Idaho. He felled and hauled the logs which became their cabin, and from that one-room shelter she created a home.

Forty-cent grain and three-dollar hay taught the young rancher lessons of economics which became the foundation of a remarkable business career, a career that included membership on the boards of many of the largest business institutions of the West, including banks, sugar companies, a cemetery corporation, merchandising institutions, insurance companies, a power company, a hotel corporation, radio and television stations, a large oil refining company, and other corporations.

While ranching in Idaho, his neighbors asked that he serve as principal of the school. This early exercise in the field of public education whetted his appetite for more schooling and cultivated an active interest in education which eventually found expression in service as a regent of the University of Utah and as a member of the board of trustees of Brigham Young University.

He left Malad in 1902 to study law at the University of Michigan at Ann Arbor. But the memory of green valleys, clear, fish-laden waters, and tall trees never left him. He returned to Idaho repeatedly in his later years to fish, to boat, to refresh his spirit where pine and fir reach to the sky.

After a year in Michigan he trans-

ferred to the University of Chicago School of Law, from which institution he was graduated *cum laude* in 1904. President Ernest L. Wilkinson of Brigham Young University recalls that while he was at Harvard he roomed with a student named Hall, the son of the former dean of the University of Chicago Law School. The father, on meeting Ernest Wilkinson, commented that the best students he had taught were Mormon boys from Utah, and that a young man named Stephen Richards was the most capable student he had during all of his years at the University of Chicago.

The young lawyer began his practice as Murray City attorney. He later taught at the University of

THIS WE KNOW

by S. Omar Barker

Does Earth just happen to be round
Or did Somebody shape it?
The question may not seem profound,
Yet how can we escape it?

Whence came the greenness of the trees,
The blueness of the skies?
To age-old queries such as these
Man's seeking soul replies:

There is a plan for time and tide,
A cause for greening sod,
And for awareness, deep inside,
That somewhere there is God!

Utah School of Law and opened a private office. He was established and on his way, a recognized attorney, happy in his work, with a lucrative practice.

Then on the morning of January 17, 1917, his office phone rang. It was Joseph Fielding Smith calling for his father, President Joseph F. Smith, to ask that Elder Richards come to the temple. He left the office and walked up Main Street, entered the temple, and was taken to the fourth floor. There he was told by the President of the Church that he had been selected to fill a vacancy in the Council of the Twelve. Obedient to the call, he was ordained an apostle.

Twenty minutes had passed since his phone had rung. He closed his office and never returned to the practice of law. He was thirty-

seven years of age. For the remainder of his life his time was given to the ministry as an apostle of the Lord Jesus Christ.

But his training had not been without value. The Church is in the world, a world where the laws of men govern the actions of men. His legal background proved an invaluable asset in the delicate negotiations he has carried on in behalf of the Church in many lands. Much of his power of expression, his logic of presentation, and his ability to anticipate and offset the argument of an opponent find their root in his careful legal training.

In 1906 he had been sustained a member of the general board of the Deseret Sunday School Union. There he had met a young man who six months earlier had been ordained to the apostleship. There grew from that early association a friendship as true and loyal and devoted as is found among men. For more than half a century David O. McKay and Stephen L. Richards stood together as did David and Jonathan.

In 1951, when President McKay was sustained as President of the Church, he selected Elder Richards as his first counselor. Active responsibility for direction of the missions of the Church was given to President Richards. The problems of his administration have been burdensome and difficult. The Korean War, Selective Service, a widely-emphasized military reserve program, regulations covering educational benefits for veterans have all seriously complicated the procedures of young men going on missions. At one time it appeared almost as if the great missionary program of the Church were threatened by regulations incident to war and the military draft.

Be it said to the credit of this gracious, wise, and inspired man that situations which appeared almost impossible of solution were composed and operating procedures were developed under which the young men of the Church have honorably fulfilled their obligations for military service and have also carried forward a program of missionary work on an unprecedented scale.

The records of the Church indicate that during the eight years he supervised the work 17,740 missionaries were sent into the field. There were an additional 28,821 men and women who served or who are now

serving as stake missionaries, making a total active force of 46,561.

From 1951 to the middle of May 1959 these missionaries baptized more than 185,000 converts into the Church.

What more gratifying result could crown the administration of a man engaged in the service of God?

Every missionary who has been called into the field and who has served honorably has blessed his own life and the lives of those to whom he has taught the gospel. And every recipient of that teaching, who has become an active member of the Church, will be eternally grateful, as will the generations who come after him, for the dedicated and inspired leadership of the Church which sent the missionaries to his door.

President Richards loved this cause as he loved none other. He was witness to its effects in the lives of the men and women who engaged in it. He gloried in the good that came into the lives of those who were the recipients of the truths taught them. He gave of himself without reservation to make it succeed.

He was always available, day or night, to give ear to a problem affecting a missionary. He was ever solicitous for their health and their success. No difficulty was too minor to receive his personal attention.

It was a stimulating experience to work under him. I was his subordinate for years. I leave you my testimony of his virtues. I have been the beneficiary of his great kindness. I have partaken of his unflinching courtesy. I have witnessed his unyielding loyalty to his honored leader and to his associates. I have marveled at his matchless wisdom, his incisive mind, his persuasive expression. His sense of justice was universal in its application. His consistency was as a precious jewel. His deference for his beloved companion, his appreciation for his family were an inspiration. His devotion to duty was undeviating. His love of God was the polar star of his life, and his desire to help his fellow men his chief ambition.

He said many times, "Life is a mission and not a career." He lived it as one ordained and set apart, a faithful and able leader, a prince among men in the vineyard of the Lord.



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Church Moves On

(Continued) stake. His counselors are Elder Marlon S. Bateman, who had served with him as his second counselor, now sustained as first counselor; and Elder Max A. Mumford, second counselor. The stake membership is in the seven wards in Sandy. President Rasmussen's first counselor in the Mt. Jordan Stake presidency, Elder Joseph E. Mickelson, was released. Elder George B. Roden sustained as president of the Mt. Jordan Stake with Elders Otis A. Pierce and Harold O. Smith as his counselors. Wards remaining in this stake are Crescent, four Draper wards, and Granite. The division of the stake was under the direction of Elder Harold B. Lee of the Council of the Twelve and Elder Alvin R. Dyer, Assistant to the Council of the Twelve.

Clearfield (Utah) Stake created from portions of North Davis Stake with Elder George S. Haslam, formerly president of the North Davis Stake, as president. President Haslam's counselors are Elder Harvey M. Broadbent, who served in that capacity in North Davis Stake, and Elder Virgil T. Hilton. The stake includes the six wards in Clearfield and the Anchorage Branch. Elder Joseph Cook, who served President Haslam as his second counselor, sustained as president of North Davis Stake. His counselors are Elders George S. Reid and George Q. Bennett. Wards in the North Davis Stake are Syracuse First, Syracuse Second, West Point, Sunset First, Sunset Second, and Sunset Third. Clinton Ward was transferred from Lakeview to North Davis Stake. The division of the stake was effected by Elder Mark E. Petersen of the Council of the Twelve and Elder Sterling W. Sill, Assistant to the Council of the Twelve. With the Sandy and Clearfield stakes this Sunday, there are now 277 stakes functioning in the Church.

19 The name of the existing Pocatello (Idaho) Stake was changed to East Pocatello Stake. No changes were made in the leadership of the stake.

West Pocatello (Idaho) Stake was divided to form a new stake which now carries the name Pocatello. The new Pocatello Stake is officered by Elder R. K. Hart, who was sustained as president, and Elders Leath L.



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Robbins and Henry G. West, his counselors. The Pocatello wards in the stake are the Fifth, Ninth, Sixteenth, Eighteenth, Twenty-second, and Twenty-sixth, with a combined membership of approximately 4000. Elder Willis R. Ward sustained as president of West Pocatello Stake, with Elders Alexander J. Tubbs and Lynn W. Hall as counselors. They succeed President Myron L. Western and his counselors, Elders Calvin D. McOmber, Jr., and Vernal H.

Wardle. Pocatello wards in this stake are First, Third, Tenth, Eleventh, Nineteenth, and Twentieth. Also in the West Pocatello Stake is the Bannock Creek Branch, whose membership is made up of Indians living in that area. West Pocatello Stake now has a membership of approximately 4200. The changes were effected by Elder Harold B. Lee of the Council of the Twelve and Elder Gordon B. Hinckley, Assistant to the Council of the Twelve.

Another Spring . . .

Richard L. Evans



Since so constantly it has recurred, for so many centuries, we should not, perhaps, be overly awed by its coming once again—but spring never ceases to be an unbelievable miracle and an unforgettable memory. If the Creator were not still creating (or if the law of chance were ever to take over), we should not know if there should be another spring. But blessedly the Creator still keeps creation in its course, and blessedly we come again to this hopeful, renewing, restoring season. Spring is, in a sense, “. . . the substance of things hoped for. . . .”¹ It is the reality, the fulfillment of faith. It is a symbol and assurance of light and life, of hope and happiness; and a symbol and assurance that we ourselves shall come forth to a newness of life. All this spring is—and much more. It is a time for leaving behind the ruts of winter, the ruts that have held us in narrow ways: the ruts of cramped thinking, the ruts that keep our lives too narrowly confined. Spring invites us to lift ourselves out of the winter-worn ruts. It is also a reminder of the principle of repentance, of the clearing away of the litter left by winter winds, of the washing away of smudge on walls and windows—the smudge that sometimes clouds our vision. There is nothing in life quite like the feeling of cleanness: of clean clothes, clean houses, clean hands, clean thoughts, clean hearts—of the sense of cleanliness that comes with clearing out thoughts unworthy of us, with putting out prejudice and pettiness, and repenting of the past. There is much of scripture on the quality of cleanliness, “For this ye know, that no . . . unclean person . . . hath any inheritance in the kingdom of Christ and of God.”² Spring invites us to wash away what should be washed away and to take a fresh, clean look at ourselves and our surroundings. Somehow we think of spring when we read the words in Genesis, as God looked out on the evening of the sixth day and saw everything that he had made, and “behold, it was very good.”³ *It was very good; it is very good—as good as men will let it be.* And with the cleanness that can come with spring, with work and willingness of spirit, with cleanness of thought and intent, with humility of heart, we can have the faith, the hope, the sweet and everlasting assurance of life, and of the limitless future, of which the blessed spring is beautifully both the symbol and the assurance.*

¹Hebrews 11:1.

²Ephesians 5:5.

³Genesis 1:31.

*Revised.

“The Spoken Word,” from Temple Square presented over KSL and the Columbia Broadcasting System, March 22, 1959. Copyright 1959.

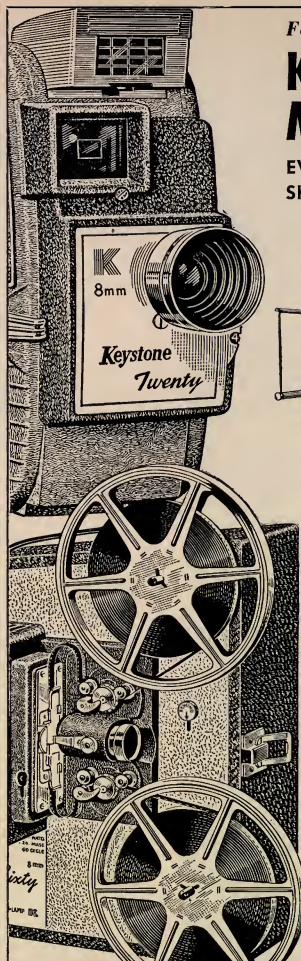
Huntington Park (California) Stake created from parts of South Los Angeles Stake, with Elder Clifford B. Wright, formerly president of South Los Angeles Stake, as stake president. His counselors are Elders John R. Singleton and Orley William Waite. Huntington Park Stake includes Huntington Park, Walnut Park, Maywood, Bell, Grant, Downey First, and Downey Third wards. The stake has a membership of approximately 3900. Elder Harold F. Whittier, formerly first counselor in the South Los Angeles Stake presidency, sustained as stake president succeeding President Wright. His counselors are Elder Ivan Magnusson, who served as second counselor in the former stake, and Elder Marvin E. Jacobsen. South Los Angeles Stake, with a membership of approximately 4800, now includes Manchester, Vermont, Matthews, South Gate First, South Gate Second, Lynwood First, and Lynwood Second (from the Long Beach Stake), Downey Second, and Downey Fourth wards. The changes were effected by Elder George Q. Morris of the Council of the Twelve and Elder Henry D. Taylor, Assistant to the Council of the Twelve. The new stake in Idaho was 278; Huntington Park is the 279th now functioning in the Church.

24 The First Presidency announced the appointment of Elder Mark V. Coombs of Huntington, Utah, as president of the Tongan Mission, succeeding President Fred W. Stone. President Coombs served as president of this mission from 1920 to 1926. His first mission, from 1911 to 1914, was filled in Samoa. Mrs. Coombs will accompany him to this field of labor. The couple have four grown children.

25 The appointment of Elder John S. Boyden of Salt Lake City as a member of the Deseret Sunday School Union general board was announced.

The gospel is simple, it is plain. There is no mystery throughout the whole plan of salvation, only to those who do not understand.

—Brigham Young



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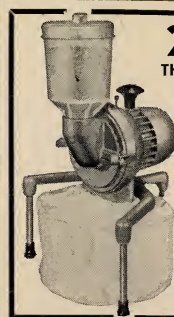
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Recipes from “Out of This World”

This world of ours is amazing in so many different ways. Its delicious wonderful food is not the least surprising. As we travel from one place to another, the eating picture changes. Every locality has its specialities. We owe so much to the inquiring minds in this world—people who are not content with everything as they find it but must seek ways to even improve the best. Being discontent in a happy, constructive way is good. We learn from each other, and now that we live in “one world” our recipes are one. These special food ideas travel as fast as we do. Without a doubt someday we will pass on a recipe to you from outer space. What a wonderful age in which we live. Here in our hands we hold the cooking wisdom of the ages. All that has been found good is here for us to enjoy. We were talking about recipes from outer space, but here truly are some food “ways” from out of this world.

These are recipes we gathered as we traveled through the southern states to nine different stake MIA conventions.

Talk about southern hospitality! We met it every minute of every day. These talented cooks were generous also in giving us their very best recipes. Now we want to pass them onto you.

We have heard all of our lives of southern fried chicken and way down in Shreveport, Louisiana, we found the real thing. Veda Thornhill was very modest when we asked her just how she cooked the chicken so it turned out so heavenly tender and golden crisp. She said, “Why, you just get good tender friers, roll them in flour and seasoning, and fry.” But going into the matter with her a little further we found what we think are the main three reasons for her success. First, she mentioned using self-rising flour; second,

Today's Family
Florence B. Pinnock,
Editor

she likes to use peanut oil to fry it in, and third, you must have patience, lots of it—and turn each piece of chicken at least ten times during the frying process. Here is the recipe for what we call the best “Southern Fried Chicken.”

Veda Thornhill's Fried Chicken

Wash and cut up one 2½ pound fryer. Soak for a while in milk. Salt and pepper the chicken to taste. Dredge each piece carefully in self-rising flour and fry in moderately hot fat (preferably peanut oil) in an iron skillet. Fat should be ½ to 1 inch deep in pan. Cook with lid on skillet for ten minutes. Remove lid and continue frying until chicken is golden brown and tender, turning pieces of chicken at least ten times in the process (about 25 minutes). Drain on brown paper.

Most of us at some time or other have enjoyed a rich, luscious piece of pecan pie. Again we say you haven't tasted real pecan pie until you eat the “Famous Pecan Pie” found in Silver Springs, Florida. Here is that very special recipe.

Famous Pecan Pie

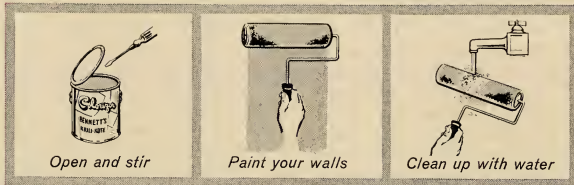
- 1 cup white sugar
- 1 cup white Karo syrup



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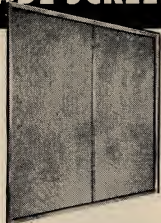
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1 cup chopped (not fine) pecan meats
2 eggs
½ lb. butter
¼ teaspoon salt (scant)

Cream butter and sugar; add salt, well beaten eggs, syrup, and pecans. Mix well. Bake in a raw pastry shell about 1 hour at 300° F.

From Dallas and the MIA activity counselor Katie Combs comes a delicious recipe for lima beans.

Butter Bean Casserole

Soak one pound of dried lima beans overnight, drain, cover with boiling water, and 1 teaspoon salt.

Cook about half an hour until just tender. Drain. Place in a medium sized casserole. Mix ¾ cup brown sugar, 1 tablespoon dry mustard, 1 teaspoon salt. Sprinkle dry mixture over beans. Stir in 1 tablespoon molasses, 1 cup sour cream. Mix carefully not to mash beans. Dot with ¾ cup butter. Bake at 350° F. for one hour.

Away down south in Tampa, Florida, lives a very choice and interesting person, Mrs. Aileen E. King. Besides being the Special Interest leader, she spends her days teaching the girls around there to be better homemakers. In her years of experience as a home economics teacher she has collected a large

"The Unfulfilled Future"

Richard L. Evans



Perhaps it is time again to say some things that have been said before and to say them gratefully and soberly in this Easter setting—for always and ever we need assurance against what otherwise would be but fleeting futility—assurance that men are immortal, that justice can be counted on, that truth and intelligence, people and personality continue eternally beyond time, and that loved ones who have left us are not forever lost. Easter is the symbol and assurance that these things are so—and with the destructive forces we have found, perhaps we never more needed such assurance. Sometimes we hear of people who profess indifference to death. But no man who himself comes close to death or who sees someone he loves leave this life can be indifferent to death—and the longer we live the more compelling becomes the question as to what lies beyond the mortal limits of this life. And as we face these facts, we are grateful for the strengthening of our faith, and for the everlasting future. Thoughtful men always do some of their living and thinking for the future. The ever-present awareness of an unfulfilled future is born of man's consciousness of his own eternal continuance. Young and old alike look toward things to come because the soul of man will always continue, because the Creator has not planned or placed before us all this opportunity and effort of existence without the certainty of everlasting life. Sometimes the uncertainties loom large, but the realities exceed the uncertainties. And those who have lost those they love and those who look to the end of this life may rely on the reality that life is limitless, that truth and intelligence and personality are perpetuated, and that the path was pointed and the way was opened by God's own beloved Son who was sent not to condemn but to redeem us from death—Jesus the Christ, the Messiah, who returned from death to life on that first Easter day. History is largely the word of witnesses, and this day we would witness our acceptance of the word of those other witnesses, as to the divinity of Jesus the Christ and the reality of the resurrection, to which witness we would add the certainty, the assurance of our very souls.*

*Revised.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, March 29, 1959. Copyright 1959.

number of unusual, delicious, typical southern recipes. We want to pass some of these recipes on to you. There will not be room in this issue of the Era for all of them, but we promise you from time to time, you will find her other special recipes in this column.

Black Beans and Rice (a Tampa specialty)

- 1 lb. black beans
- 1 clove garlic, minced
- 1 onion, sliced
- 2 teaspoons salt

Wash beans. Then soak in 5 cups water. Place in kettle and add onion, garlic, and salt. Bring to a boil and cook for 2 hours.

SAUCE:

- 1 cup olive oil
- 1 large onion, chopped
- 1 green pepper, chopped
- 1 clove garlic minced
- 1 can tomato purée
- 1 lb. beef chuck, ground
- 1 teaspoon salt

Place oil in skillet, add pepper, onion, and garlic. Cook until tender, add ground meat and cook until well seared. Add tomato purée. Mix well, pour into beans and cook for another hour. To serve: Fill bowl with fluffy cooked rice, sprinkle with 2 tablespoons chopped raw onion and pour black beans over it. Serve with hot bread.

Flan (Spanish Custard)

- 4 eggs
- 2 cups scalded milk
- ½ cup sugar
- 1 teaspoon vanilla
- 3 tablespoons sugar

Carmelize the 3 tablespoons sugar in an ovenware baking dish. Coat the bottom of the dish with the caramelized sugar and while it cools add ½ cup sugar to the scalded milk and pour over well beaten eggs, add vanilla. Pour into the baking dish. Place in pan of water and bake in 350° F. oven for 50 minutes. Chill and serve.

Ambrosia

(A most refreshing dessert)

- 6 oranges

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Bridal Arts

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1½ cups sugar
1½ cups fresh grated coconut and
juice.

Peel oranges. Puncture coconut and drain milk into small bowl. Remove coconut meat from hard shell and pare off the brown skin. Grate coconut meat finely. Slice orange thinly, and arrange in layers in glass bowl sprinkling each layer generously with sugar and coconut. When bowl is full pour coconut

milk over the layers and chill thoroughly.

Florida Fruit Punch

juice of 1 doz. oranges
juice of 1 doz. lemons
juice of 4 grapefruits
1 #1 can crushed pineapple
4 cups sugar
8 cups water
2 qts. ginger ale

People, principles, and popularity

Richard L. Evans



In a moving and most meaningful utterance, the Master of mankind thus prayed for those whom the Lord God had given him: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil."¹ This

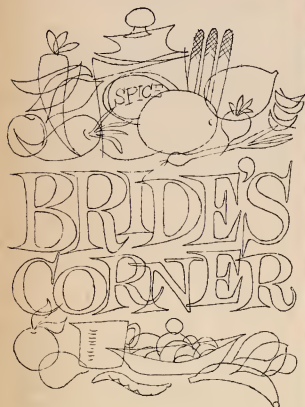
question of being in the world but not of it, is a question of increasing concern—because, in effect, the world is ever shrinking in size—and we come ever closer to the influence and attitudes of others—and there is ever more compelling pressure to be as others are, to do as others do, with questions of compromise and of preserving principles—how far to go, how different to be, how to live comfortably among men. One of life's most important problems is learning to get along with the people with whom we live in the world, without compromising principles, and one of the plausible ways of getting along with people is to make concessions pertaining to principle—to go the way of the world, whatever way that is which no one really knows, because the world has so many different ways. It is quite impossible to do everything everyone else wants us to do or to please all people, because everyone else wants us to do something different, and abandoning principles is no solution to the problem of getting along with people. Indeed, it is false and foolish to suppose that compromising principles will win the respect or acceptance of anyone. Compromising principles isn't getting along with people; it is simply surrender; it is simply self-betrayal. And he who betrays himself is never solidly accepted or respected anywhere by anyone. Others often judge us not so much by their standards as by our own—by what they know we believe—and we disappoint and disillusion other people when we depart from our own principles. A person who is untrue to himself is seldom trusted by anyone, ever. In his famous essay on old age, Cicero said: "As a general truth, as it seems to me, it is weariness of all pursuits that creates weariness of life."² And one thing that adds weariness and disillusionment to life is trying to be all things to everyone, instead of simply trying to be true. We lose face and deceive ourselves, when we seek supposed popularity or the supposed approval of other people at the price of principle. The only way to get along with others, is to be what we know we ought to be, to do what we know we ought to do, to give respect and to deserve respect, and not betray ourselves by compromising principles.

¹John 17:15.

²Cicero, *On Old Age*.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, April 5, 1959. Copyright 1959.

Make syrup of the sugar and $\frac{1}{2}$ cup water. Cool and add remaining water. Add fruit juices and pineapple. Pour over ice cubes. Just before serving add the ginger ale.



Basic Company Dinners

There comes a time, early in marriage, when families come calling—who could be more welcome than Mother or Dad? As a bride it is fun to show off, in a cooking way that is, to your own mother and father. That is easy—they are going to be proud and happy with the tiniest of efforts on your part. In other words you can surprise them easy with the dinner you concoct for them. But what about *his* parents? They have raised him to maturity, nourished him carefully, and it is hard for his mother to think that anyone can take over this job efficiently. Now is the time to prove to her that you have taken over beautifully where she left off.

Plan your dinner minutely. Try to bring together a wonderful combination of flavors, textures, and nutrition. Take it easy, don't, as the saying goes, "bite off more than you can chew." First plan on paper this dinner, with an eye to their likes in food. Try to plan a dinner that can be prepared, at least partly, in advance. No last minute hurry and scurry for you! Then make a complete list of the groceries needed. Shop carefully. Next make out a working sheet, telling the whole story of your dinner; for instance,

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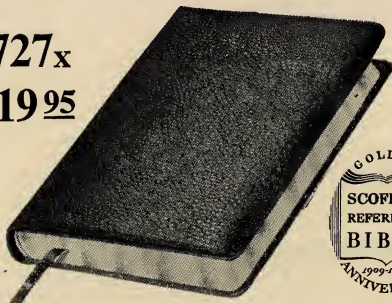
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if you should choose the menu here listed you would make up an outline such as this:

Company Dinner

- Fresh strawberry cocktail
- Spring Leg of Lamb
- New Potatoes — Gravy
- Crunchie Beans
- Minted Salad
- Meringue shells with ice cream

The day before the dinner:

1. Wash strawberries with stems on and put in covered dish.
2. Make minted salad—prepare greens.
3. Make meringue shells.
4. Check linen, silver, and china.
5. Plan centerpiece.

Day of party:

1. Prepare leg of lamb allowing 30 to 35 minutes cooking per pound.
2. Put potatoes on to cook 50 minutes before serving.
3. Open can of beans—chop peanuts and make cracker crumbs.
4. Fifteen minutes before dinner unmoil salads on greens—place plates in refrigerator.
5. Arrange, 7 or 8 strawberries with their hulls on around a mound of powdered sugar on individual plates.
6. Make the gravy.

Now there is nothing left for you to do until after the strawberry cocktail is over. Then dish up the dinner and put the meat to carve with the serving plates in front of your husband, the vegetables in front of you to serve each one after the meat has been put on the dinner plates. Now relax and enjoy those precious people who are your guests.

Spring Lamb

Without removing skin, season leg of lamb with salt and pepper. Insert a clove of garlic in leg. Place skin side down on rack in open roasting pan. Roast in 325° F. oven 30 to 35 minutes per pound or to 180° F. on meat thermometer.

Crunchie Green Beans

- 1 #2 can of tiny green beans
- 4 tablespoons butter
- dash pepper
- ¾ cup cracker crumbs
- ¾ cup chopped salted peanuts

Heat beans, drain. Add remaining ingredients. Toss lightly over low heat until beans are coated. Serve at once.

Minted Salad

- 1 package lime Jello
- 1 cup boiling water
- ¾ cup canned pineapple juice
- 1 cup crushed pineapple, drained
- 1 cup finely cut cabbage
- ½ teaspoon peppermint extract

Dissolve lime Jello in the boiling water. Add the other ingredients. Pour into individual molds and chill. Serve on a bed of water cress.

Meringue Shells

- 4 egg whites
- 1 cup sugar
- ½ teaspoon vanilla

Beat egg whites until very stiff but not dry. Beat in the sugar slowly, one tablespoon full at a time. Fold in the vanilla. Form into nests with a pastry bag on cookie sheets. Put into a 400° F. oven, turn off heat, and leave for three hours without opening the oven.

MARTHA

by Renie H. Littlewood

Her hands are never idle but are weaving
With quiet dignity upon life's loom;
With gentleness they guide each thread, retrieving
The broken strands of trouble and of gloom.
The pattern grows apace, the while her fingers
Design with shuttled art the verities
Of love, whose pulsing beauty lives and lingers
In hearts that have known vibrant poignancies.
For her the recompense comes slowly, surely;
Emoluments for sharing joy and tears
Are like the pattern that began obscurely,
Now bright against the background of the years.
A Martha may not win the world's acclaim,
But humble folk will ever bless her name.

Just Another Book?

(Continued) succumb under the march of civilization. . . . They said the locomotive would sound the death-knell of Mormonism, that it would be the trump of its doom. They said, 'Complete the railway from the Atlantic to the Pacific, and this relic of barbarism will disappear.' Whereas the neigh of the iron horse has been the bugle of advance for Mormonism. . . . Then it was foretold that Mormonism was an anomaly, out of accord with the spirit of the age; that its perpetuity was an impossibility; that it would wither under the genius of our institutions; that the very spirit of the age would rise in its majesty and overshadow the evil; whereas, this evil genius has remained and hurled defiance at the genius of our civilization. . . . They said, 'Let Congress legislate . . . and before the authority of the law the evil would disappear' . . . The people said, 'Let this Arch-Mormon die! . . . let that man Brigham Young die, and Mormonism will cease!'"⁴⁰

Newman's own solution for the problem was simple, direct, and un-constitutional: "Disfranchise the Mormon, not merely the polygamist, but the Mormon. . . ."⁴⁰ The thought of treating any other religious body in such a way would have filled the good man with horror, but the rules don't count where Mormons are concerned.

1890's

In 1898 the League for Social Service published a declaration with the title, *Ten Reasons Why Christians Cannot Fellowship the Mormon Church*. The list of officers of the league, including such eminent names as those of Washington Choate, Jane Addams, Margaret Sangster, the Reverend Edward Everett Hale, reads like a roster of American liberalism. Those good people did not originate the document but, generously and impulsively sponsoring any cause put before them as liberal, had approved it on recommendation by the leading churches.⁴¹ So here we are as near as we can get to an official statement of why Mormons are not Christians:

"Christians of every name most earnestly desire to unite with the Mormon people in all feasible plans that have as their end the social,

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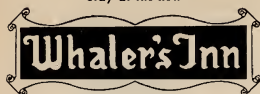
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political and moral advancement of our commonwealth.

"There is, however, a line of demarcation that Christians cannot overlook, that they cannot disregard. . . . The question is *purely* a religious question. It goes to the very root of Christian belief and duty."⁴²

So the objection to the Mormons is not social, economic, political, or moral, after all, but *purely religious*. The "Mormon Problem" is simply, "Why cannot Christians walk in fellowship with Mormons, in religion, as they do with each other?" The first objection is that the Mormons claim that they alone have the true gospel, the second that "their so-called revelations of the present are

put on the same level with the Bible," the third that they regard "Joseph Smith as a prophet of God," the fourth that they believe "that authority to officiate in the gospel is vested only in the said priesthood . . . that it is invested with the very power of God himself," the fifth that "the Mormon church teaches a doctrine of God that is antagonistic to the Scriptures, dishonoring to the Divine Being and debasing to man."⁴³ Note these objections to the Mormons are all about what they *believe*, and not what they have done; and that these beliefs are accurately described as "purely religious" ones. These beliefs alone set them off completely from all the

"Never make life smaller"

Richard L. Evans



We have talked before of the fact that there is nothing we ever do that fails to have its effect on others. People sometimes say that their lives are their own, and that what they do shouldn't concern anyone else. But everything, in fact, sooner or later does concern someone else. When anyone ignores the laws of health, for example, and becomes ill, others have to care for him. When anyone flaunts or forgets the laws of safety and is injured, others have to care for him. No one can hurt himself without hurting others also. What hurts us does hurt others. What affects us does affect others. Furthermore, we have received so much from others, present and past, that we have an obligation to work, to produce, to contribute to the health, to the happiness, to the enrichment of the world. And if we acquire habits, or do those things, or take unto ourselves that which would impair our own output, that which would impair our own capacity or our own powers, we are somehow robbing ourselves and others also—for the world is the product of what everyone has done or made or added to it or taken from it, plus all that the Lord God has given. And it is sobering to consider how much of the time and effort and teaching and thinking and working of others has gone into the making of each of us, including our environment and opportunities. A thoughtful teacher thus pleaded with his pupils: "Never make life smaller"—not in any dimension. Don't destroy, but contribute. Don't impair your own powers, or impair the powers or property or possibilities of others. Remember the parable of the talents: It isn't enough just to hold on to what we have—or just to let habits keep their hold on us—or to let life become less. We have an obligation to do, to develop, to work, to produce, to think, to repent, to improve. We shall all be judged by what we do or fail to do with our time and our talents and with all that is ours. And we owe ourselves and all others, and the Lord God who gave us life, an obligation to improve ourselves and our environment—and others also—and never let life become less.*

*Dr. Henry Beston.
*Revised.

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Christian world. After adding five more intolerable beliefs to the list—which, however, unlike the first five, are incorrectly presented and not very convincing—the indictment reaches its ringing conclusion:

"Nothing in Common

"With such a so-called church and system of doctrine, Christians can have nothing in common but the need of the great salvation of the God-Man, Christ Jesus."⁴⁴

"It is a very curious and remarkable fact," wrote the eminent British scientist, S. Laing, in 1898, "that while so many highly intellectual attempts have been made in vain in modern times to found new sects and religions, the only one which has had any real success is that which is based on the most gross and vulgar imposture—Mormonism."⁴⁵

FOOTNOTES

⁴⁴H. Caswall, in W. S. Parrott, *The Vail Uplifted* (London: 1865), p. 19: "I should be showing great want of charity to my countrymen, if I willingly allowed them to, think well of the 'Latter-day' doctrine."

⁴⁵*Ibid.*, p. 33, 39, quoting Rev. O. C. Duke of Omaha.

⁴⁶C. H. Brigham, "The Mormon Problem," in *Old and New*, May 1870, pp. 638f, 629.

⁴⁷Editorial, "The Mormon Theocracy," in *Scribner's*, July, 1877, pp. 391-2.

⁴⁸T. deWitt Talmage, *The Brooklyn Tabernacle, A Collection of 104 Sermons* (N.Y.: Funk & Wagnalls, 1884), pp. 55-56. In an earlier sermon, pp. 36-37, Talmage labors to implicate the Mormons in the assassination of President Garfield.

⁴⁹F. A. Noble, D. D., *The Mormon Iniquity* (Chicago: Jameson & Morse, 1884), p. 3.

⁵⁰R. W. Beers, *The Mormon Puzzle and How to Solve It* (New York, Chicago: Funk & Wagnalls, 1887) p. 17, reluctantly adding: "But thus far it has successfully withstood even the fiercest opposition."

⁵¹J. P. Newman, D. D., "The Mormon Question," in the Rt. Rev. S. Fallows, *Hot Shot, fired at Fashions, Follies and Society's Abominations* (Chicago: Standard Publishing Co., 1889), pp. 99-100, 108.

⁵²"It was drawn up by order of the Presbytery of Utah, April 8, 1897. Endorsed by the Congregational Association of Utah, October 14, 1897. Endorsed by the Baptist Association of Utah, Sept. 7, 1898." League for Social Service (New York City), *Ten Reasons Why Christians Cannot Fellowship the Mormon Church* (New York: 105 E. 22 St., 1898).

⁵³*Ibid.*, pp. 3. Italics ours.

⁵⁴*Ibid.*, pp. 3-8.

⁵⁵*Ibid.*, p. 14. The expression "God-Man" would shock a Moslem or Jew quite as much as any Mormon teaching about God shocked these liberal Protestants!

⁵⁶S. Laing, *Modern Science and Modern Thought* (London: Chapman & Hall Ltd., 1898), p. 231.



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The Last Word

Nothing will grow like a trouble that is nursed.

More Like It

A lady entered a store and asked to be shown some linen napkins. The salesman brought a stack of napkins to the counter and showed them to her.

After carefully inspecting each one, the customer asked that age-old question: "Haven't you something else, something really new?"

Having heard that before, the salesman showed her another pile of napkins.

"These are the newest pattern," he said. "You will notice that the edge runs all around the border, and the center is in the middle."

"Dear me, yes, I'll take a dozen of those," exclaimed the delighted lady.

"Dear Mrs. Brooks: Please publish in your column what I should do to prevent lumps in gravy. Eloise."

"Dear Eloise: The best thing I can suggest is to pour cooked gravy into a plastic bag and roll it through a clothes wringer several times."

Some men are so busy learning the tricks of the trade, they never learn the trade.

■

You will never "find time" for anything. If you want time, you must make it.

■

Fortunate is the man who is too busy to tell how busy he is.

Poor Risk

An efficiency expert is a man who is smart enough to tell you how to run your business, and too smart to start one of his own.

"I insured my voice," said the famous singer, "for \$250,000."

"And what," asked his rival, "did you do with the money?"

True Report?

A certain ward in a certain stake is getting consistently better than fifty percent attendance at Sacramento meeting with other Church activities falling neatly into line.

"How do you do it?" demanded several other bishops as they met that one bishop during a discussion period. "Surely, you must have some of the same type of people in your ward that are so generously sprinkled through the rest of the wards."

"Yes, I do," said the successful bishop. "I know that type very well, and we deal with that problem regularly. As you know I am a mortician by profession. The most sure-fire way that I know of to deal with the non-attenders is that I take my hearse and drive up to their door, ring their bell, and say: 'Why Brother So-and-So, I had a report that you people were dead.'"

Are you working on the solution—or are you part of the problem?

■

Speech is to thought what gold is to the diamond. It is needed as a setting, but only a little is required.

—Voltaire

■

Work is only well done when it is done with a will; and no man has a thoroughly sound will unless he knows he is doing what he should, and is in his place.

—Ruskin



No jam tastes like the kind you make yourself!

Easy! Thrifty! No failures—and only one-minute boil with Certo or Sure-Jell!



Sure-Jell and Certo are brands of pectin . . . the fruit substance that causes jelling. The amount of pectin in fruits varies—so Sure-Jell or Certo takes the guesswork out of jam and jelly making. Easy recipes supplied with package and bottle.



Recipe: Strawberry Jam. Chop 2 quarts fully ripe berries. Mix $4\frac{1}{2}$ cups prepared fruit in large saucepan with 1 box Sure-Jell. (Or use liquid Certo—recipe on bottle.) Stir over high heat until mixture comes to hard boil. Next step is even easier!



Stir in 7 cups sugar at once. Bring to full rolling boil; then boil hard 1 minute, stirring constantly. This short boil time means less juice boils away. So you get up to 50% higher yield—and *fresher flavor!* So much better than jam, you can buy!



Remove from heat; alternately stir and skim foam for 5 min. Ladle into 11 medium jars. (No paraffining with new type jars!) Costs pennies a jar—and you can't fail! Get powdered Sure-Jell or liquid Certo—products of General Foods.



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